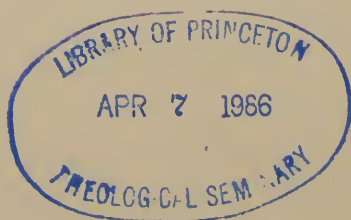


CHILD STUDY

WILLIAM WALTER SMITH

FIRST UNITARIAN
CHURCH SCHOOL,
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THE ELEMENTS OF CHILD STUDY
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SION FIELDS OF THE CHURCH.

THE ELEMENTS OF
Child Study and Religious
Pedagogy

In Simple and Practical Form
Fully Illustrated

By

THE REV. WILLIAM WALTER SMITH, A.M., M.D.

Graduate Student of Teachers' College, Columbia University. Member of the General Board
of Religious Education. Secretary of the New York Sunday School Commission.
Sunday School Field Secretary for the Second Department.

WITH FOREWORD

By

THE REV. ROBERT P. KREITLER

MILWAUKEE
THE YOUNG CHURCHMAN CO.
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1912



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CHURCH SCHOOL,
BUFFALO.

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1912

DEDICATED

TO THE HOST OF FAITHFUL TEACHERS OF RELIGION
IN AMERICA, "WHO HAVE LIBERTY ENOUGH, AND TIME
ENOUGH, AND HEAD ENOUGH, AND HEART ENOUGH,
TO BE MASTERS IN THE KINGDOM OF LIFE."

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FOREWORD

Personality plus something! This is the ideal held before the Sunday School teacher to-day. In the "something" is included a knowledge of the elements of child study and pedagogy. For we are discovering, as the author of the Book of Proverbs stated long ages ago, "life itself" (and he said "the very soul") "without knowledge is not a blessing." The result of this discovery has been to awaken a desire for helpful guide books which will relate many of the intricate studies hitherto associated only with secular education, to those of the Sunday School and religious education. A higher type of leadership is being sought, a trained leadership, which shall be able to cope with the complex and progressive problems of the child in its religious life, as adequately as has been done in every other direction.

The upheaval and change in secular educational methods have already affected, to a considerable degree, those of religious education as we find them in the Sunday School. A frank questioning, both of the older methods of Sunday School work, and of our right to lose the benefit of the newer ways, is heard with becoming insistence. We are, therefore, glad to welcome a book which places within our reach the knowledge and experience of a growing class of helpful leaders in secular, and also religious educational circles.

The practical difficulties in the training of teachers for the Sunday School are so many and, to some, so great, that

much of advice given in books of this character sounds like counsels of perfection. This is especially true of the small country school, or of those where teachers are few and hard to retain, or where busy clergymen have neither time nor ability to devote to this admittedly important subject. They would seem insurmountable, if there were not accumulating a goodly array of testimony from every type of Sunday School, under all sorts and conditions of environment, manifesting a keen interest in the Forward Movement of Religious Education.

That there is an increase in the campaign for trained Sunday School teachers is evident to those alive to the trend of affairs in this particular. The need for another edition of Dr. Smith's manual of 1903, on "Sunday School Teaching," after several editions had been exhausted, is a hopeful sign. That this manual found its way into widely scattered places, with demands for a more comprehensive treatment of its subject, gives an indication of how rapidly the movement is progressing. The larger text book, "Religious Education," coming from our author's pen in 1909, contained a wealth of material for leaders of training classes, and students in theological seminaries. The very richness and variety of its contents proved embarrassing to the average lay teacher, so that the necessities of the situation demanded a volume such as this present work.

It should be helpful to those who are familiar with the "Religious Education," following as it does the larger work in its general order and plan. Eventually, the ideals embodied in "Some Elements of Child Study and Sunday School Pedagogy" must become of real value to lay teachers in Sunday Schools everywhere. The book will aid those who are teachers in the Episcopal Church, because it is in accord with the demands of the official Teacher Training Course of the General Board of Religious Education of that Church.

The Board requires sixteen hours on child study and religious pedagogy.

This further effort of so experienced a Sunday School leader and trained pedagogue as the author, will be of worth to those who are seeking teacher's certificates, or diplomas, in Training Schools for Religious Workers. In fact, any Sunday School teacher, realizing the seriousness of his or her work, with all its opportunities; appreciating the demands of the child for efficient methods, and believing in the need for raising the standard of Religious Education, will find a careful study of this book repaying many times the effort expended. No one can answer the question, "Have I done everything to fit myself for the high task of teaching in the Sunday School?" until there is some acquaintance with the problems so well stated and explained here.

The suggested volumes for collateral reading, with one of prime importance at the head of each chapter, and the complete bibliography at the end, should make it possible to select for the Home, as well as for Reference Libraries and special study, vital and influential books. Many are of utmost value to parents.

ROBERT P. KREITLER.

Mount Vernon, New York,
January, 1912.

THE ELEMENTS OF CHILD STUDY AND RELIGIOUS PEDAGOGY

SYLLABUS OF CHAPTER I.

THE CHILD IN THE SUNDAY SCHOOL

SUGGESTED READING:—THE STUDY OF CHILD NATURE, *Elizabeth Harrison*.

NOTE.—Under each Chapter we shall recommend some *one* book with the urgent suggestion that teachers who can spare the time, and desire to master this course thoroughly, either purchase this book or borrow it from a library, reading it parallel with the course, in order that such reading may illuminate and assist in applying the principles which in such a brief text book as this are necessarily condensed.

SUMMARY.

Teaching demands Knowledge of { 1. Child Nature, or the Process
of Mind Growth, Educational
Psychology.
2. Pedagogy, Education, How to
Teach.

Old Education considered only—1. Teacher; 2. Material.

New Education considers—1. Child first; 2. Material; 3. Teacher.

Old Education concerned with either Heart *or* Head Side.

New Education with Heart *and* Head, building up Conduct or Character.

Character is the result of Heredity, acted upon by Environment.

Thus "Every Lesson must function in Doing To-day."

Education is the Opening of Powers, Unfolding of Life.

Heredity gives power to respond to Impressions from without.

Early Environment (and Heredity) count for most.

Infancy is a Period of Plasticity. Hence Period important for Education.

The New Psychology is unitary; the Old divisional.

Man repeats his race-evolution in his development, physical and mental.

Nervous System is	{	Brain
		Cerebrum.
		Cerebellum.
		Pons Varolii and Medulla Oblongata.
		Spinal Cord and Centers.
		Nerves (Neurons).
		Nerve Endings.

All Tissues are innervated by Neurons. At least three billion such Neurons.

Impressions may result in	{	(a) Inconscious, Involuntary Action (Simple Reflex).
		(b) Conscious, Involuntary Action.
		(c) Conscious, Voluntary Action.

Muscular Functions are Localized on the Brain Cortex.

Sensory and Motor Nerves communicate with such Centers on the Cortex.

CHAPTER I.

THE CHILD IN THE SUNDAY SCHOOL

In the sixteen brief Chapters of this Handbook, we are undertaking to cover the two foundation subjects which lie at the bottom of all proper teaching, whether of the Sunday School or of the Day School. These two subjects are: The Study of the Child and Religious Pedagogy. The Study of the Child is variously called Child Nature, Child Psychology, the Process of Mind Growth, and Psychology. When we view Psychology from the standpoint of its application to Education or Teaching, we call it Educational Psychology. Its study and the application of its principles lead directly to what is termed "Pedagogy," or, in collegiate circles, simply "Education." As the student reads the Chapters on Psychology, attention should constantly be focused on the application of the principles of mind-growth to the actual work of the Sunday School. This Study of the Child, by which the child's interests and mental development are made the basis of both our method of teaching and the subjects to be taught, constitutes the difference between the Old Education and the New. The Old Education considered all children alike, and treated them all alike. The only factors considered were the Teacher and the Material. The New Education looks at the child first, and sees his needs, and then the opportunities to develop his powers. Just because the New Education begins with the child's interests, or what

someone has termed "The Boy's End of the Sunday School," it is vital and attractive.

Again, the New Education realizes that "Life" spells "Conduct"; that the primary reason for all education is better living. Therefore, character is the ultimate end, and not merely the ultimate end, but the present end of the New Education. Therefore, the teacher is concerned not merely with emotions and feelings, not merely with intellectual acquirements—though both of these are essential and ought to be secured—but with the functioning or application of the principles of each Lesson, which are stirring the heart and quickening the intellect, to practical present-day living. This is what is meant by the oft-quoted statement that "The Discovery of the Child marks the New Movement in Education."

What "the Child" Means.

The Child is a bundle of Possibilities. Two elements are concerned in his making—the one is Heredity and the other is Environment. "Heredity" means his inherited constitution and tendencies. His inheritance from his forefathers influences his body, his face, his nature, his modes of action; influences his brain, his ways of thinking, his likes and dislikes; influences his nerves and his temperament.

"Environment" means his surroundings, everything that goes to make up such surroundings; his home, his parents, his school life, his reading life, the country in which he lives, the climate, everything he sees, and feels, and hears, and tastes, and touches, and smells. There is not a single impression received from without that does not, in some way or other, influence him, or tend to alter his character.

Until recently it was thought that Heredity was far more powerful than Environment; that Heredity was so powerful that a child was *born* to good or evil in his life. To-day all classes of students, Clergy, Physicians, Social Reformers,

Settlement Workers, etc., stand shoulder to shoulder in the belief that Environment, or Education, is the more important; that, no matter how bad the Heredity may be, there is every opportunity for the up-building of a good character, provided the Environment be elevating and positive. Much that was hitherto attributed to inheritance is now, by common agreement, seen on examination to be due to one's surroundings. The child is essentially a creature of imitation. He is a "chip off the old block" merely because he has been with the "old block" so long, has seen him, and imitated him, and therefore shows the father's characteristics, obtained, not so much by inheritance, as by Environment. "It lies not in our stars, but in ourselves, whether we shall end life with diadems upon our heads, or fagots in our hands, whether we shall choose the kingdom and stars, rather than herbs and apples." Heredity is important, and should never be disregarded; but Heredity neither condemns nor makes a man.

To the teacher belongs the responsibility for character building and character determines destiny. The teacher in the Public School and in the Sunday School, alike, is concerned with the child's whole life, not merely the part of it with which she comes in contact in the fulfilment of her official duties. If the principles taught in Public School and Sunday School are not lived during the hours outside, then Public School and Sunday School, alike, fail in their primary purpose and object. The lessons learned must be lived—lived in the home, lived on the play-ground, lived among companions on the street, lived in society. If they are not lived, they are not learned; and the secret of the New Education, both secular and religious, lies hidden in this practical end. As we shall state more fully in a subsequent Chapter, the teacher who undertakes this course should constantly bear in mind that every lesson must *function or result in doing*.

in living, in application, not in some far-off day, but in this present everyday existence.

That is to say, one's education is the opening of his powers, the unfolding of his life, the development of himself. The germ lies in Heredity, and Heredity functions his innate self-activity, under which he possesses the tendency to respond, by an expression to every incoming impression, that may be received through any of his senses. That is Life. Life means the power to respond to impressions from without. This power to respond to impressions from without makes the self-active, self-directing being. What a child inherits are not compelling instincts, but potential faculties. These may respond to one impression in one way, and to another impression in another way. It depends upon the teacher what impression shall be presented to the instinct. If a good impression be given, good action and, therefore, good character, results. If a bad impression be given, evil consequences ensue. No child is born vicious or virtuous. It is only by his own action, and by the impressions that are given him in his Environment, that he can become the one or the other. He is not even predisposed towards virtue or vice. But the germ of his action lies in Heredity. The outward Environment only elicits or restrains, stimulates or represses what is already present. It can add nothing that is new.

Impressions of Early Environment.

It was a Prelate of the Roman Church who once said "give me the child and you can have the man." It does not matter much what we do with the grown-up man. Few new habits and alterations in character occur after the age of twenty-one, and some educators, such as Dr. Alford A. Butler, go as far as to say that the years before the age of ten count more than all the succeeding years in life. Early impressions

last, and the strength of those impressions is seen by the fact that, as old age falls upon us, our memories go back, not to the intervening years, but to the early days of childhood, where never failing and never fading impressions are lying dormant, but existing.

And the reason for this is clearly seen. Both President Butler and Professor Hill have pointed out the significance of Infancy. Infancy spells plasticity, moldability, power to be educated, the opportunity to change habits, to make a new character to be influenced by Ideals. And man, of all the animals, is the most educatable, because he has the most prolonged infancy. The colt can stand when a few hours old. At the age of three years, it can do all that it is ever capable of doing; but no living creature is more ignorant, more defenceless, more entirely at the mercy of others than the human being. First, he is a creature of instinct, then rapidly one of imitation, and impulse, and finally of habit and permanent action. "Character is a bundle of habits," and only as we form those habits, one by one, do we form character. The man is of good character who has more good habits than he has bad ones, and vice versa. The man who has done an action once, twice, or a thousand times, has formed a habit, strong in proportion to the number of times he has done that action in that way, and "the aim of Education is to build up a character *efficient* for the *best*." This applies to all education. It is character building, that is, habit-forming.

The Psychology of the Child.

The New Psychology is the outcome of the past fifteen years of experiment and research. It is the reaction from the Old Psychology (which was what we might term Divisional Psychology, somewhat similar to Phrenology), to a unifying and unitary idea of the brain working as a whole.

Not all animals have brains, but all life has some kind of intelligence; and, in the higher forms of life, this intelligence is centered in a nervous system. While probably every cell of a body, whether of a man, or a butterfly, or a tree, has its self-activity and power, yet in the forms of life that rise above the single celled animal, we find the cells working in unison, dominated by a single self, acting towards a definite end, accomplishing certain results in the Environment in which the living organism is placed. The probability is that some kind of intelligence, blind though it may be in its origin, goes down through the entire animal and vegetable kingdoms; and it may even be that the future will show its presence in the mineral world.

All Education and all training come by action upon this central system of intelligence, embodied in a nervous system. All life is more or less inter-related. If we accept the present theory of Evolution—that all intelligent men do accept—we shall find that the child represents the history of the human race. It has in its early stages a good deal of the animal about it. Every child has over 130 rudimentary organs which are atrophied and are disappearing, as the need for them has passed away. As we pass up the range of animal life, each child represents in his history every stage of animal life as developed since the world began. We are in turn the invertebrate, the proto-vertebrate, the metazoan, the vertebrate, the quadroped, the bi-mammal, and, finally, the man. This, of course, shows Heredity, but it shows even more: Heredity influenced thus widely by Environment. And the Child represents Man in his lowest stages, to be “evolved” by education and Environment into a higher type still, a man of noble character.

The Nervous System.

It would be well for the teacher to secure and read very carefully either *TALKS TO TEACHERS*, by Professor James, or

Professor James' BRIEFER COURSE, or, probably better still, the illustrated chapters on Psychology found in RELIGIOUS EDUCATION, by Dr. W. W. Smith.

Space will not permit us to give the fullest details here, and yet they are needed by one who would fully comprehend the rationale of teaching. The Brain and Spinal Cord together form one completely unified nervous system. That nervous system is the center of intelligence, the center in which all impressions, all knowledge, all education from without are received, and from this center emanates all action, all doing, and consequently all character. The brain is merely



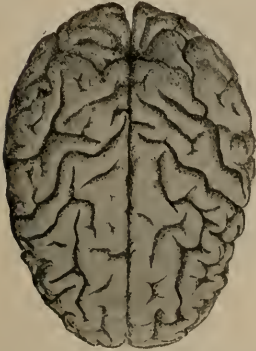
Cut No. 1. A Nerve Cell. (Kölliker.)

part of the spinal cord doubled in upon itself. The spinal cord runs in the vertebrae, or back-bone, and sends out, between the vertebrae, thousands of branching nerve fibres. Every individual cell in the body is connected with the brain by nerve fibres, at least one set

running *to* the cell from the spinal cord and brain, and the other set running *from* the cell to the spinal cord and brain; that is, the one efferent and the other afferent.

The spinal cord is composed of nerves, nerve cells, and nerve fibres. The nerve cells have dark cell bodies, with a black nucleus (see picture No. 1); the nerve fibres are whitish so that when we see groups of cells and nerve fibres placed in position, the cross section of the spinal cord (see picture No. 2), would give the appearance of gray matter and white matter—the gray matter due to the cell bodies and nuclei, and the white matter due to the fibres. The nucleus of a

cell seems to be the life of the cell. It might correspond to a cell brain. Every kind of a cell has a nucleus—the three kinds of muscle cells, kidney cells, liver cells, spleen cells, lung cells, the various kinds of gland cells, and hundreds of others, all definitely shaped, but all with nuclei, which appear darker than the remainder of the cell.



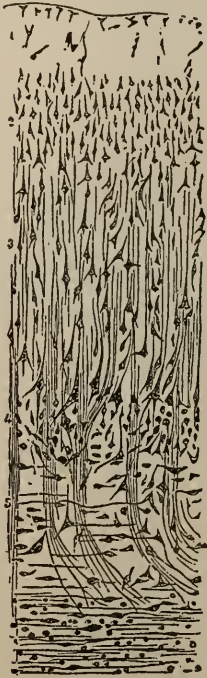
CUT No. 3. *Cerebrum from Above.* (Van Gehuchten.)



CUT No. 4. *Cerebrum from Side.* (Van Gehuchten.)

The brain (pictures Nos. 3 and 4) is shaped somewhat like an English walnut, with deep convolutions and ridges, and a central fissure, or cleft, along the middle line. The convolutions give folds to the brain. Along the outer edge is the gray matter, and in the interior of the brain is the white matter, so-called. The gray matter is gray because of the grouping of cell bodies and nuclei, all ranged in rows along the surface. Some idea of how they are arranged is seen in the following diagram. (Picture No. 5.) The fibres of every nerve cell connect with the fibres of all other nerve cells, so that an impression reaching any individual nerve can make connections with any other nerve in the entire

body, and especially any nerve cell in the brain. This interlacing and inter-weaving of nerve cell connections in the brain is shown very nicely in the following diagram. (Picture No. 6.) From the center of the brain these group-



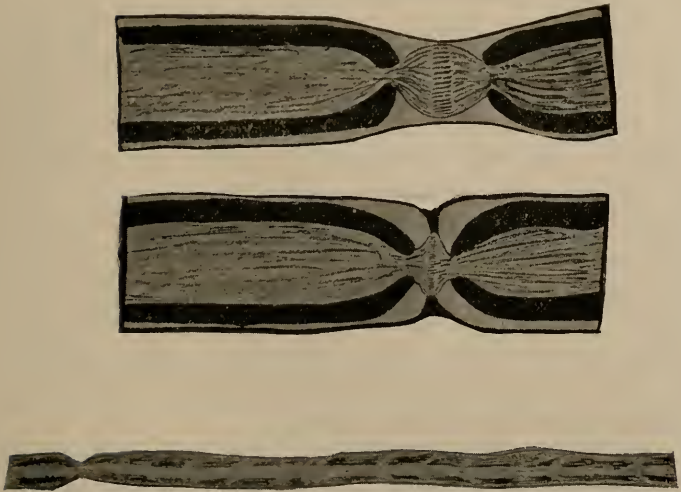
CUT No. 5.

The Layers of the Cortical Gray Matter of the Cerebrum. (Meynert.)

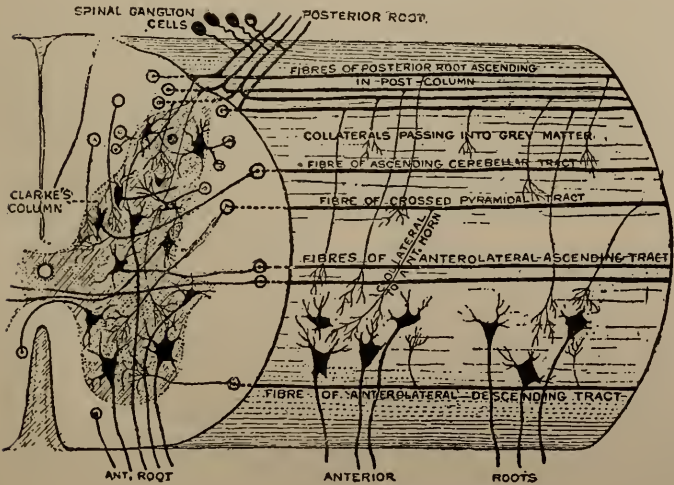
ings of nerve fibres accumulate, and run down in great nerve trunks through the spinal cord, forming ascending and descending telephone wires, through which the nerve currents, or impressions from without or within, can run only in the one direction. (Picture No. 7.) The cross section of a nerve trunk shows these bundles of isolated fibres, corresponding very closely to the buried subway telephone and telegraph wires in the streets of our large cities.

Owing to the many convolutions and dippings in the brain surface, a much larger area is given for the grouping of nerve cell bodies in the gray matter. While the weight of the entire brain is only about one-forty-second of the weight of the whole body, it has been found that the supply of blood is one-eighth of that used by the body. This free supply of blood determines our powers of thinking and consciousness.

It has been settled by experiment that the weight of the brain of educated persons is greater than that of the uneducated. The weight of the brain increases in gradual progression. The use of alcohol, tobacco and other stimulants, hinders cerebral development and mental power.



CUT No. 6. Diagram Showing Neurone Connections. (Smith.)



CUT No. 7.

Diagram Showing Ascending and Descending Columns. (A. E. Schafer.)

The Complexity of the Human Body.

This nervous system controls the entire human body. How complicated and varied this process is may be gathered from the statement that there are not less than 240 bones; 446 muscles; 14,000 indentations or attachments of those muscles to the bones; not less than 10,000 nerves, with an equal number of veins and arteries; 1000 ligaments; 4000 lacteals and lymphatics; 1000 glands, and not less than 200,000,000 of pores. Every one of these several kinds of aggregations of tissue cells is composed of from thousands to tens of thousands of individual cell bodies, each with its nucleus, and each with its tiny filaments of nerves, connecting it to the brain, receiving impressions from the brain, and sending impressions to that organ.

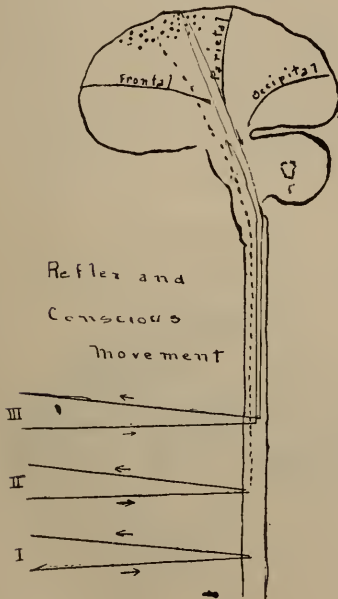
The nerve cells are practically infinite in number, each individual nerve fibre being a Neuron; each Neuron composed of a branching nerve cell with a nucleus and dendrites, or roots, an axis, cylinder or nerve proper, and the cell ending at the outward termination. Even if we knew the exact arrangement of each neuron in a man's brain, it would take a model as large as a Cathedral to make them visible to the naked eye. Dr. Thorndike's last figures are that the nerves, as estimated, number 3,000,000,000 of neurons. Each of these is in itself a complex organ, and is capable of many connections. It is evident, therefore, that the brain is complicated enough to register the most complex human experience.

It is only through these nerves that we evolve, that we learn, that we act; in a word, that we live and know life. It is oneself, the ego, the mind, the man who uses our brains. We are not brains, and it is not the brain, properly speaking, that does the work. It is the man behind the brain. This point is most important in the process of education. It would be well for teachers who desire to pursue this interest-

ing study further to read *BRAIN AND PERSONALITY*, by Professor William H. Thompson, and the Chapter in *RELIGIOUS EDUCATION*, above referred to.

The Brain's Relation to the Nerve Centers.

While the brain is in control as chief over the entire nervous system, little centers, or relay stations, are provided along the spinal cord, so that "Reflex Actions" may take place involuntarily, and even without consciousness. These Centers are little brains, as it were, presiding over special functions, such for example as the Centers devoted to the breathing, to the action of the heart, to the acts of Nature.



Cut No. 8. (Smith.)

We have any one of three different processes, possible as the result of an impression. (1) An impression may come from along a nerve to the spinal cord, and, unconsciously, the expressions go out along another nerve fibre, resulting in action. (2) An impression is received, acted

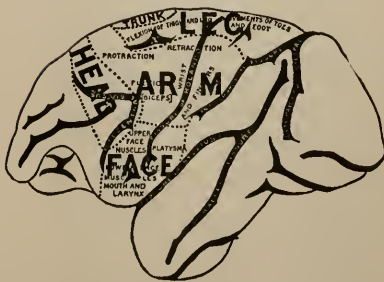
upon by involuntary reflex, and then, afterward, the action telephoned to the brain, as shown by the diagram No. 8. The action proceeded from the spinal cord, but the knowledge of it went to the cerebrum. (3) An impression is received from without, telephoned through the spinal cord to the brain under a deliberate *fiat* of the will, so that through the efferent nerves an expression results. We call these three kinds of

actions, Simple Reflex, Involuntary, and Voluntary. (Picture No. 8.)

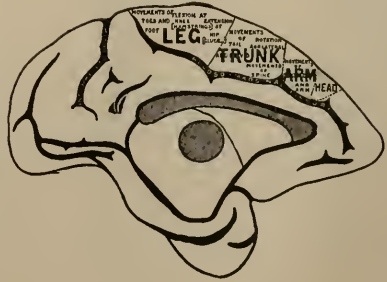
The Cerebrum and the Cerebellum.

The brain consists of two large hemispheres (together called the Cerebrum), of the Cerebellum, or little brain or hind brain as it is sometimes called, and of the Brain Stem, known as the *Pons Varolii* and *Medulla Oblongata*. The use of the Cerebellum is supposed to be control over the equilibrium of the body. The Cerebrum is the Intellectual Center, and certain definite functions are localized on the surface, or Cortex, of the Cerebrum. This has been proved by study and experiment. There is a consensus of opinion that the thin, gray rind of the Cortex is definitely specialized.

Two facts have been proved: the higher the animal stands in the grade of intelligence, the more numerous are



Cut No. 9.



Cut No. 10.

Localization of Cerebral Functions. (Schaefer and Horsley.)

the folds and convolutions of the Cortex, or surface of the brain (there are, however, a few exceptions); and the cerebral functions have been definitely localized along certain portions of the Cortex. There are Sensory and Motor Nerves, that is, those that minister to Sensation, and those that minister to Motion. Some of the efferent nerves are motor,

and some are not. Some of the motor nerves are voluntary, and some are involuntary. Moreover, each motor nerve is connected with some particular muscle, not with muscles in general; and precisely as motor nerves are each of them connected with some particular muscles, so they have their origin in different parts of the brain.

Two diagrams of the localization of these motor functions are shown (Pictures Nos. 9 and 10), the one showing the localization on the interior surface of the cerebrum, and the other along the middle line, as the surface dips down into the hemispheres. Thus the intelligent movement of the body muscles, from the head to the legs, originates in definite spots on the surface of the brain.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is the purpose of this Course of study?
2. Contrast the Old Education with the New.
3. Discuss the Relative Influences of Heredity and Environment on Character.
4. Explain "Every Lesson must Function in Doing To-day."
5. Explain and Discuss "Heredity."
6. How is "Character a Bundle of Habits"?
7. How does the New differ from the Old Psychology?
8. Describe the Nervous System.
9. Why is its study important in Sunday School teaching?
10. Picture the complexity of the human body.
11. What three kinds of Nerve Action may follow Impressions?
12. What do we mean by "Localization of Functions" in the brain?

SYLLABUS OF CHAPTER II.

HOW WE THINK AND LEARN

SUGGESTED READING:—TALKS TO TEACHERS, *Professor James*.

SUMMARY.

Thinking is like an ever-flowing "Stream of Consciousness," in which are Straws in the Focus and in the Margin, related by—1. Contiguity, or 2. Similarity, or both.

Two Laws: 1. Present Thoughts have been caused by those passed.
2. Coming Thoughts influence present ones.

There are thus Masses or Constellations of Ideas.

In Consciousness {
1. We know our Thoughts.
2. States of Thought are always changing.
3. Consciousness is continuous.
4. Consciousness is selective in Attention given or Thoughts chosen.

Ideas may be Images or Concepts: Particular or General.

Education is the Acquiring of a Stock of Ideas, and Relating Them.

Ideas can enter mind only in certain order. Mind's door is closed to their *entree* out of order and time.

Illustration of Concept of Apple, of Orange, of Rubber Ball, acquired by Association of Ideas.

Apperception is grafting New Ideas (Knowledge) to Old: Relating Ideas into Classes: Introducing the New to the Old.

We realize an Idea by paying Attention to it.

Attending to an Idea helps it to result in Action.

Thus speaking of an Idea increases its Presentative Activity, and helps it to Realize itself.

The Stages of Thinking are {
1. Sense Perception, almost subconscious
2. Understanding (Analysis).
3. Reflection (Analysis and Synthesis).
4. Philosophic Insight.

Attention is—1. Involuntary, or 2. Voluntary.

No Education without Attention. No Memory, no Will, no Action, no Character without Attention.

A Native Variation in Attention-Power.

Cannot secure Attention by Demand. It is not given to Uninteresting things. Thus object must change, give new Ideas, present new Sides, to gain and hold Attention.

Voluntary Attention comes in Beats. It cannot be continuously sustained.

Will and Permanent Interest are necessary to hold Attention.

CHAPTER II.

HOW WE THINK AND LEARN

Stream of Consciousness.

Professor James, the originator of the most striking example that we have to explain mental workings, likens thinking to successive sets, or waves, of feeling, of knowledge, of desire, of deliberation constantly passing (Picture No. 11),

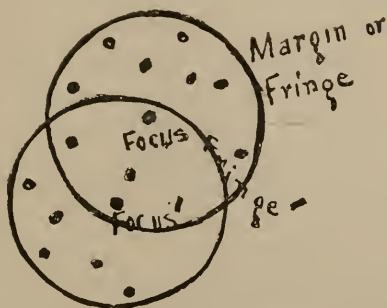
Stream of Consciousness



Cut No. 11. (Smith.)

and repassing in the mind. On the surface of the stream float sticks and straws. Sometimes one idea is prominent, sometimes another. No one idea stands alone. The thought is always complex. Sensations of our body, memories of

distance, feelings, desires, all grow into one general thought of the moment. One can stand on the shore and fix the eye



Focus and Margin

Cut No. 12. (Smith.)

upon a particular stick, as it floats along. That represents the thought in the Focus, or Centre, of Attention. (Picture No. 12.)

So in the ever-flowing stream, the most striking thought is the brightest in the centre, while the others are grouped around it in the fading margin; other sticks, as it were, further down or up the stream. This Margin, or Fringe, which is faint at first and hazy, is liable at any moment to be seized on by our attention, and brought into the centre. Giving attention to any subject is bringing it into the focus of our attention, and holding it there.

Two great laws can be illustrated by this idea: (1) The thoughts that are present in this ever-flowing stream have been conditioned by the thoughts that have gone. This seems easy to understand. One can trace back, step by step, each thought from the present one, and see how each in turn has been caused by, and is dependent upon, its predecessor. (2) But the second law is harder to understand at first.

It is that the thoughts that are coming have been influenced by the thoughts that are here.

“What!” you may ask, “do you mean to say that thoughts yet unborn are influenced by the thoughts I am now thinking?” Yes, in a way, because it is not so much the single thought that comes to us as a group of ideas. It is a state of mind rather than an idea. Why it is that we can say, starting from the same word, “Father, who art in Heaven,” or “Father, what'er of earthly bliss Thy sovereign will denies?” Why is not the word “Father” followed by the same sequence of words in every instance? It is like the constellation of the Great Dipper, where the stars are always in the same relation to each other, or like the mast of a ship, which is visible before the hull comes into view. So thoughts are below the threshold of consciousness, with a small portion of the group of ideas appearing gradually into the consciousness.

As Professor Adams puts it: “Other ideas, weak in themselves, owe their recall to the influence of their friends. The masses of ideas of which we have already spoken come into consciousness, or are driven from it, in a body. If, for any reason, one idea belonging to a mass finds its way into consciousness, it forthwith drags in a whole mass along with it. This is known as ‘mediate recall,’ because certain ideas are recalled by means of, or through the mediation of other ideas. If in Sunday School we use the words ‘Saint Peter,’ we find that the whole mass of ideas connected with Saint Peter’s life and character swarms into the consciousness of the older pupils. These ideas are raised by mediate recall, the words ‘Saint Peter’ being the means.” *James gives four characters to this consciousness:* (1) Every “state” tends to be part of personal consciousness. We know that the thought is *our* thought, and know ourselves as thinking it. (2) Within each personal consciousness, states are always changing. No

state once gone can be recalled, and be identical with what it was before. It may concern itself about the same object, or the same quality, or the same species, but it is not the same state. It does not occur in the brain precisely as it was before. To be an identical sensation, it would have to occur again in an unmodified brain, which is a physical impossibility. (3) Each personal consciousness is successive, continuous. There is no break, or breach, or interruption. There is no time when we are not thinking, even though we are asleep, and seemingly dreamless. The stream of consciousness, at any rate in the sub-conscious self, is continuously going on, and all times in our lives we are conscious that the stream of our life-thought has been continuous. (4) The stream of consciousness is always interested more in one part of its object than in another, and welcomes, or rejects, or chooses, all the while it thinks. The phenomena of selected attention and deliberation are seen. Accentuation and emphasis are noted in every impression we have. We find it impossible to dispense our attention impartially over a number of impressions.

Acquiring New Ideas.

Not all images or ideas that come into the mind need be dated. They may be mere pictures of an object, or of a class or type of objects. If the object be the picture of an individual thing, it is called a product of the Imagination. If it be a type, or class, we say it belongs to a conception, or is a Concept. We may call both Ideas. Such would be a general statement, which is in fact a rule or law expressed in ordinary language. Thus, "a square has four sides," is a general statement that is always true, while to the statement "thieves are rich," there are many exceptions. So some general statements are more universally true than others, yet so valuable are general statements that it is no unfair test of one's intellect to note the proportion between particular

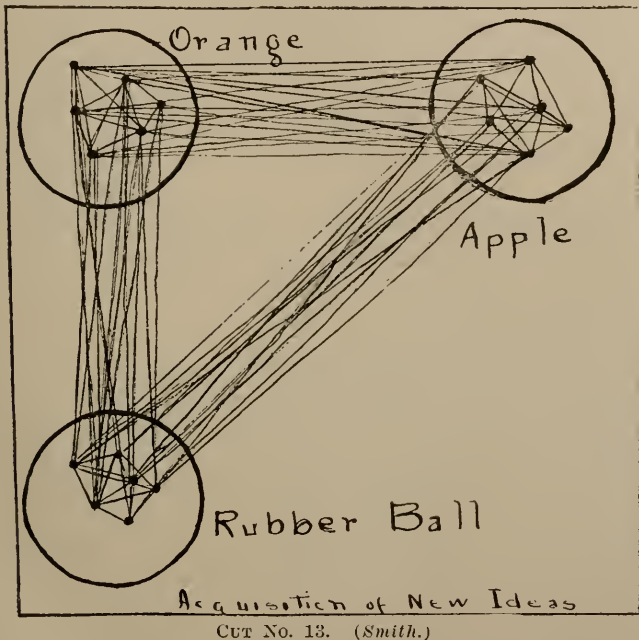
and general statements in conversation. Intelligent people are never contented until they can converse in general terms, stating general rules, and examining their truth.

Our Education or Life Experience—that is, our Environment—fills the mind with a vast army of ideas, and, in one sense, Education is but the grouping of useful ideas into classes and types; and the lack of Education is having failed to have acquired and grouped such ideas.

It is important to note that a certain definite order is pursued by nature in the way our minds group these ideas. Our minds are closed, as a rule, to the *entree* of certain ideas before a certain age. This is one of the most important statements for every teacher to realize; for false, crude, fantastic ideas are conveyed by too early and injudicious teaching. Forcing a child is dangerous, not merely to the health, but to the mind as well.

When Ideas come into the mind they are associated. We will see this under the illustration of the apple in Apperception. The stream of consciousness is ever flowing on, and every wave in it is, in some way or other, determined by the character of the waves just passed; and it, itself, influences the waves that follow. These ideas seem to be selected according to (1) Similarity and Analogy, where the mind calls upon an idea in the stream, because there is some likeness, or repetition, or analogy in it to something in the thought just passing. We flow along, rapidly passing from thought to thought; so that we can frequently trace back clear connection between our ideas. (2) Contiguity, where the mind tells us that the objects thought of in a particular state were next to the object recalled from a previous experience. The Alphabet and the Lord's Prayer are familiar examples, cited here by James. We thus build up useful systems of association by the orderly acquisition of new ideas, and re-adjustment of thoughts already acquired.

As an illustration of thinking, let us make a diagram of a small cross section of the brain, and let each dot stand for one element in an idea. Let us suppose that a small child has already become acquainted with a large gray rubber ball. We now introduce him to a small red apple. The thing that strikes his eye first is the color, then the shape; and, as he relates the new to the old (and nothing can be known save



by comparisons with former knowledge), he says that this is a red, rubber ball. The size does not bother him, because he merely thinks it is a *small* red rubber ball. Lines of association—telephone wires, as it were—are set up between cells containing the ideas of the redness and roundness of the apple, and the cells containing the ideas of grayness and

roundness of the rubber ball. Each cell is connected with every other cell, and so he proceeds to add to his knowledge the slight difference in shape between the apple and the rubber ball, as in the stem and lower end of the apple; the new knowledge given in the smell, as compared with the smell of the rubber ball; the smoothness of the rubber ball, as compared with the stickiness of the apple; the incompressibility of the apple as compared with the compressibility of the rubber ball, and, finally, the taste of the one as compared with the taste of the other. Comparing the two, he first sees the resemblances (synthesizes), then he sees the differences (analyzes), and finally learns by this comparison that an apple is different from a rubber ball. In the same way he might learn about an orange, and compare that again with the apple and the rubber ball. All knowledge, therefore, comes from grafting the unknown to the known.

Apperception Explained.

This is rather a hard name for a simple thing. It is merely the process through which knowledge is introduced into the mind, by connecting it with that already there. An impression no sooner enters our consciousness than it is drafted off in various directions, making associations with former knowledge and impressions already there. If I mention the word "Apple," it will recall to your mind the taste, appearance, and form, either of all apples in general, or of some particular apple that you remember. You can only understand what I mean by the term "Apple" by having this previous knowledge. If you have never experienced an apple, I can only make myself understood by comparing the apple to some fruit about which you have known. This process of joining the new to the old is called Apperception. It is really the point of proceeding from the known to the unknown.

In later life, the tendency to leave the old impressions undisturbed by new ideas leads to what we call "Old Foggyism," or Conservatism. (The chapter in James' book, dealing with this subject, is most delightful reading.) We might illustrate Apperception by saying that a new idea corresponds to a new person coming into a room, unacquainted with anyone there. Step by step, he is introduced to this one, and to the next, and to the third, until he has met everyone. When he is fully introduced to every one, he is known to every one. He is the new idea received by, amalgamated with, the old ideas already present. This process of Apperception is thus the association of ideas.

Realizing an Idea.

As Professor Adams says: "We may be said to realize an idea when we give it our full attention, and let it develop its full meaning, and exercise its full force upon us. Some ideas realize themselves within the mind itself; they exhaust themselves by becoming distinct and vivid; they require nothing further. If we have a clear and vivid idea of red, for example, we are satisfied, we ask no more; the idea leads to nothing beyond itself. But if the idea of an action becomes vivid in the mind, there is a strong tendency for that idea to pass over into action. If we think earnestly about a certain action, we find ourselves impelled to perform that action. If you make a clear picture in your mind of yourself performing some action, you will find that, the longer you dwell on this picture, the stronger becomes your inclination to perform the action; and if you retain the picture long enough, the inclination becomes practically irresistible. This fact explains whatever is genuine in those parlor tricks generally known as thought reading.

"To the teacher the moral application is obvious. Temptation really consists in the effort of an idea to realize itself.

If the idea is evil, then the temptation is to *do* evil; but the teacher ought to remember that the same force may be used towards good. We may be tempted to good, as well as to evil. The teacher's fight must be to put good ideas into the mind, and keep them there; he must be concerned more with good ideas than with evil ones. The moment the teacher speaks of an evil idea, he increases its presentative activity, and thus, to some extent, aids it to realize itself. We must fight evil indirectly by supplying ideas of good. This is the teaching of St. Paul when he says, 'All uncleanness, or covetousness, let it not be once named among you.' We must nurture the mind with ideas of good, and starve it in respect of ideas of evil."

Definite Stages of Thinking.

When sensations come into the mind through perception, they go through the several processes of Attention, Analysis, and Association. We can represent this process by the four divisions of thought: (1) Sense Perception. This is the first stage of thinking, and cannot properly be called "thinking"; for, though our minds are acting, it concerns sensations practically sub-conscious, and never entered into real consciousness. When, however late, the small child realizes its sensations, it at first does not combine them. Each sensation stands alone and unrelated. (2) Understanding analyzes and combines sensations (Synthesis), and secures Perceptions. Thus, I see a pear. Its weight and smoothness reach my mind through the touch; its size, color, etc., enter my mind through the avenue of the eye; and its taste through the mouth; and so I receive my idea of a pear as one of the fruits by a combination of the multitude of single sensations. We gather the general idea with each kind of sensations acting from a particular point. Thus, no reader sees all the words on the page, nor more than one-half of the letters

in these words. (3) The next stage of thought is Reflection, combining Analysis and Synthesis. It reaches principles and laws. It is the clearing-up time, the *Aufklärung* of the Germans. It asks, "How?" and "Why?" (4) The highest stage of reason is Philosophic Insight, which sees the cause of all things, namely, God. It sees the world as explained by the principle of Absolute Person. Reflection does not begin much before adolescence, that is twelve or thirteen, while Philosophic Insight is seen about seventeen or eighteen.

What "Paying Attention" Is.

Attention is fixing the mind upon a particular idea, bringing that idea or thought into the centre or focus of the mind, and then persistently holding it there. There are two kinds of attention: (a) Involuntary, and (b) Voluntary; or Attention that is spontaneous and without effort, and that with effort; the one passive, the other active. The attention with effort is the process of fixing the mind, with deliberation, on objects uninteresting, or less interesting in themselves. Voluntary attention cannot be continuously sustained. It comes in beats, and each beat, each effort, expends itself in the single act, and must be renewed by a deliberate pulling of our minds back again. Interest is the outcome of Attention. It is the Self-Activity of our Impulses seeking to find satisfactory outlet for their desires and yearnings.

Attention is the basis of all education. Without attention there is no perception of what takes place in the world without. Without attention there is no Memory. We would live in a region of forgetfulness, our past swallowed up in oblivion. Without attention there would be no action; for Willing is merely paying attention until we bring ourselves to act steadily and persistently upon an idea, which we hold in vision. The chief difference between an educated and uneducated man is the capacity of the former for close, contin-

nous, concentrated attention. Even Newton thought that the main difference between himself and ordinary men consisted in his greater power of attention.

Types of Attention.

There is a native difference or variation among individuals in the concentrativeness of their attention; in other words, in the intensity and scope of their field of consciousness. It is unlikely, thinks James, that those who lack it can gain it to any extent. It is probably a fixed characteristic. Both mind-wandering and the rapt attention classes are types that remain. However, it is the total mental condition that counts in life, not one side of it.

How Not to Gain Attention in the Sunday School.

We cannot secure Attention by simply demanding it. This results in seeming attention, but real mind-wandering and inattention. Claiming it, demanding it, entreating it, will be useless. Nothing can keep the child's attention fixed, save interest in the subject. It will not be obtained by appeals, or a loud voice, by stamping, by clanging of a bell. Attention will not attach itself to uninteresting things, and so soon as the lesson, or the method of its delivery, becomes uninteresting and monotonous, the mind of the child is bound to wander. Therefore, the subject must be made to change its aspect, to show new sides, new and interesting phases. From an unchanging subject the mind, even of an adult, must wander. Either the stimulus must vary, or some new attribute discovered in the subject.

The Law of Voluntary Attention.

Of course, spontaneous or involuntary attention does not have to be elicited. It is present naturally and of itself. But most of life and most of learning depend upon voluntary or deliberate attention, that is, attention with an effort of the

will. The great law of voluntary attention is that it cannot be continuously sustained. Our minds wander, and we have to bring back our attention every now and then by using a distinct effort of the will. This holds the topic in view for a moment, then the mind wanders off for a certain number of seconds, or minutes, on some other diverging, spontaneous interest. Then the process of deliberate recall must be repeated.

The sustained attention of the genius, sticking to his subject for hours, is, for the most part, of the passive sort. Such a man is full of original and copious associations, which lead the attention along from one thing to another in an interested manner. Unless the subject, to which you wish your pupils to attend, really reaches their vital interest, you will be able to hold them only for a few brief minutes. To keep them where you would woo them, you must make the subject so interesting that their minds will not wander. The subject must be one that concerns their present lives, and whose utility is recognized at once.

We shall see when we take up the question of Will in a subsequent Chapter, how closely related it is to Attention, and when in a Chapter on Interest we deal with the relation of Interest to Attention, we will again show in another way how fundamental is the study of the Psychology of the Child for proper teaching.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Explain clearly "the Stream of Consciousness."
2. What two laws hold true regarding the nature of Thinking?
3. Explain the *Personality* of Thought.
4. Compare "a Product of the Imagination" and "a Concept."
5. Also compare "General" and "Particular" Statements.
6. With reference to Ideas, what is Education?
7. What are the laws of Contiguity and of Similarity?
8. Reproduce the drawing showing the Acquirement of Knowledge of an Apple, and explain.
9. What is "Realizing an Idea"?
10. What effect has Thought on Action?
11. What, then, is Temptation?
12. Name and explain the Four Stages of Thinking.
13. How do Involuntary and Voluntary Attention differ?
14. How can we *not* gain attention in the Sunday School?
15. State the law of Voluntary Attention.

SYLLABUS OF CHAPTER III.

EDUCATION AND CHARACTER

SUGGESTED READING:

THE NEW PSYCHOLOGY, *Professor Gordy*; or
CHARACTER BUILDING, *Coler*.

SUMMARY.

Memory is not a Faculty, but an Act of the Mind, by which it
Retains and Reproduces Impressions.

Nothing is *totally* forgotten. Always some Impression is left on the
mind.

Memory depends on—1. Attention; 2. Retention; 3. Recall; 4. Recog-
nition; 5. Localization.

Types of Memory } 1. Visual; 2. Tactual or Motor; 3. Mixed.
 } 1. Thing Workers; 2. Idea Workers.

To Train Memory, we must note the Kind needed, whether Verbal
(Memory of Words) or Things and Facts, *i.e.*, whether Abstract
or Concrete.

Will, here, stands for the Act that cannot be Involuntarily performed.
All Thought tends to become an Act, a Willing, the Result of Choice
and Action on that Choice, through Inhibitory or Motor Nerves.

Willing is the End of All Thinking.

Will can be Trained and Educated.

Variations in Will are native or hereditary.

Types of Will: Such are Precipitate or Obstructed. Races differ, too.
Balky Will a Balance, or Deadlock of Ideas.

Watch the Type, and treat each Type tactfully.

So have Repression by Inhibition or by Substitution. Latter better.
Moral Act lies in Willing, which in turn lies in Deliberate Attention.
Deliberation is Weighing *Pros* and *Cons*: Paying Attention to each
side, phase, alternative. Result is a *fiat*.

Instincts are Impulses, Hereditary Tendencies, Potential Capacities.
They equal Heredity.

Instincts can be either—1. Developed; 2. Altered; 3. Repressed.

Habit is always an Acquired Reaction on an Instinct.

Education therefore is a Mass of Tendencies to Reaction: a Mass of Ideas Acting on Instincts.

Man has more Instincts than Animals; but guides them more by Reason and Ideas.

Instincts are Transitory; Come at Definite Times. Live or Wane according to Use.

Habits are Instincts Trained by Use: Re-actions formed by Experience.

Aim of All Education is Habit-formation, that is Character-building.

“No Impression,” even sub-conscious, “without Expression.”

No escape from Influences, good or bad, around us.

CHAPTER III.

EDUCATION AND CHARACTER

Memory and Its Value.

It would be of no value to learn if we did not remember. All the impressions that might come crowding to the brain through the sight, the hearing, the smell, the taste, the feelings, would be as nothing, unless we stored them in our memories, and were able to recall them for future service. Memory is the Act of Mind by which it retains and reproduces these impressions. It is not in any way a faculty. It is due entirely to Attention. As Professor James put it in his marvellous book, which we recommend all teachers to read (*TALKS TO TEACHERS*): "Our brains are wax to receive, and marble to retain."

Names, dates, and what-not leave their impressions on our brain cells, become inter-related, correlated, welded together, and are indelibly retained. Practically nothing is totally forgotten. Professor Ebbinghaus has proved that the process of forgetting is vastly more rapid at first than later. No matter how long ago we have learned a poem, and no matter how complete may be our inability to reproduce it now, the first memorizing will still show its lingering effects in the abridgment of time required for learning it over again. Things which we are quite unable to recall definitely have, nevertheless, impressed themselves in some way upon the structure of the mind. We are different for having once learned them.

Our conclusions from certain premises are probably not just what they would be, if there were not those modifications of the brain cells. The very fact that when we relearn we recognize that we have known the fact before, shows that it has not been totally forgotten.

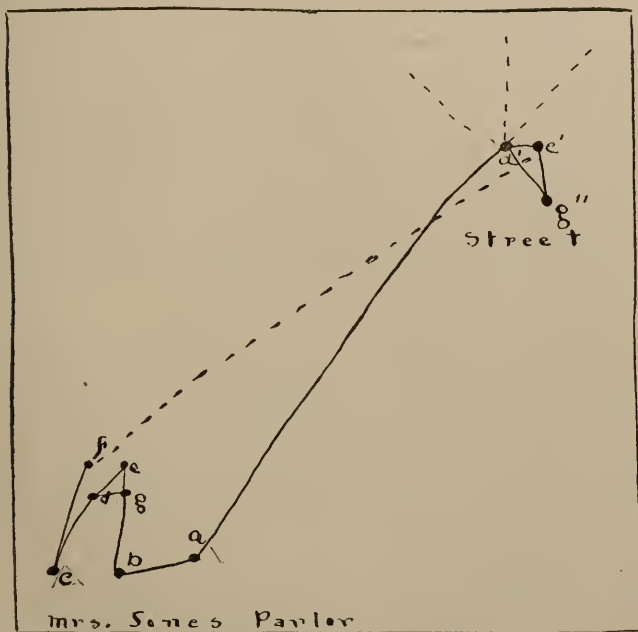
Memory depends upon five factors: (1) Attention, which in turn depends upon (a) our *Personal Interest*, and (b) our *Paying Attention*, (2) *Retention*, (3) *Recall*, (4) *Recognition* and (5) *Localization*. Any one of these may fail, although the failure in most cases depends upon Recall.

A—ttention,
R—etention,
R—ecall,
R—ecognition,
L—ocalization.

Definite *Attention* may be lacking on the part of the learner, and the memory, *Retention*, in itself may be weak; but generally the trouble has been that we have not thought enough about the subject, have not formed enough connections, have not made a good association of ideas, have not really woven the unknown to the known, and so cannot rapidly *Recall*. *Recognition* fails in a few cases, though rarely, and when it does it is generally due to some form of disease, known as *Amnesia*. In such cases a person may see a knife and not recognize it, or see a word and not know it, or hear a word and not interpret it; or, finally, may reproduce and re-know past experiences, but without the power to *Locate* them. They are all in the past, but where is not recalled.

An example of recalling:—Suppose a lady went to a reception held in Mrs. Jones' parlor. (See drawing No. 14) Let us now have one dot to represent a great many brain cells. We will put a dot (a) for Mrs. Jones' parlor—that takes in the fittings of the room, the floor, the tapestries, the furniture, and people in general. We will put another dot (b) to repre-

sent the corner of the room where the piano is, and where Mrs. Smith is standing as a guest. The third dot (c) will represent Mrs. Jones in her evening attire, introducing Mrs. Smith to a lady, Mrs. Brown. We will put four dots for particular facts concerning Mrs. Brown—(d) for her face;



Remembering

Cut No. 14. (Smith.)

(e) for her high, squeaky voice; (f) for her name, and (g) for her evening costume. (See Picture No. 14).

The next day Mrs. Smith meets Mrs. Brown on the street, and is greeted effusively. An invitation is given by Mrs. Brown for Mrs. Smith to call on her "At Home" Day,

Wednesday. Mrs. Smith cannot recall her name. There is first of all the same face represented by (d). There is her high, squeaky voice (e), but a different costume, (g), which, of course, does not resemble her former costume. Her name (f) cannot be recalled. Mrs. Smith meditates, "Who is she? Where did I meet her? Where have I seen that face, and heard that voice?" And, after much thinking, as they part, she recalls the corner of the room (b), where the piano stood, and Mrs. Jones (c), introducing her to some lady who had a high voice and the same face. Suddenly Mrs. Smith recalls that it struck her at the time that the names were very similar, that is, they were all common names. She thinks, "My name is Smith. My hostess' name was Jones. Now what other names were there—Robinson, Brown, Taylor, etc? Oh, I have it now! It was Brown."

Thus in this roundabout way, the mind went from the face and voice (d) and (e), to the name (f), whereas it should have gone directly to the name, and would have, if the Face, Voice, and Name had been thought about, paid-attention-to, and properly associated at the introduction. Thus again we see that memory depends upon the proper association of ideas.

Types of Memory.

There are different types, or kinds, of Memory, which depend largely on inheritance, although somewhat on the training of the Will. The Visual Type remembers things in terms of visual images, or mental pictures. The Aural Type sees things in terms of hearing, chiefly. The Tactual Type remembers in terms of touch. The Mixed Type of memory is probably the most common of all, and is most valuable.

Professor Thorndike says that individual intellects may be divided into two classes roughly; those able to work with ideas, and those able to work with things. Some children

manage numbers, words, symbols, and fail in measuring boards, catching fish, or laboratory work.

For convenience in Sunday School teaching, you may divide your scholars into two main types and the mixed type: the Visual type, the Motor type, and the Mixture of the two.

The Will.

Since Character is Conduct, and Conduct means but a series of habits or actions, and as all new habits are primarily formed by Willing, it is necessary to examine the Will. In the narrow sense of the word, Will refers to such acts in life, either Muscular or Mental, as cannot be inattentively performed—that is, require a deliberate *fiat* on the part of the Mind, in order to be executed.

All thought tends to become an act; all attention tends to eventuate in Willing, in a motor re-action, that is. It may only be an alteration of the heart-beats, or a blush, or a sob, or what-not.

It may be the outcome of a single idea, or the result of weighing a number of ideas; a contest or battle of motives, the result of deliberation. This deliberation results in a choice, a *fiat*, a decision. There are two sorts of nerves: (a) those of Inhibition or arrest, that stop or prevent an action; and (b) those of Motor action, that perform. The contest, the weighing, is the balancing of ideas. Hesitation is the deadlock of ideas. It may result in action through Motor nerves, or refraining from action, through the nerves of Inhibition. The nerves are very delicate, and a strong idea in the focus may become utterly neutralized by faint contradictory ideas coming in from the margin, and replacing the focal thought, which, if retained, would have resulted in a very different action. Our conduct, then, is the result of the compounding of our impulsions and inhibitions.

Willing is the consummate end of all thinking and all feeling. No impression ever enters the body that does not result in some action; "no Impression without a corresponding Expression" is the universal law on which one can absolutely rely. Yet Will is not a *thing*. You cannot put your finger on it, and say, "this is pure will." It is a process that occurs as the result of the Association of ideas, guided and controlled by self.

Types of Will.

There are definitely inherited types of Will, just as there are of Attention. That is, there are ways of thinking that are natural to a certain person, which thinking and deliberation and resolve may be slow or rapid, may be logical or illogical, depending upon the heredity and subsequent training. Will can be trained as well as Attention and Memory can be trained, and it is our part as teachers to train the will. In fact, the major portion of all our teaching is concerned with definite and deliberate Will training. When we have trained Will, we have made Character.

There are two main types of Will (a) Precipitate, and (b) Obstructed. The former type is seen in the maniac; the latter in certain melancholiacs, where perfect "abulia," or inability to will an act, is present. Races differ in types of Will. The Southern races are impulsive; the Northern, as the English, are repressive. The former is the lower type, for it has few scruples, and acts regardless of consequences. The strongest minds will weigh consequences, deliberate, consider *pros* and *cons*. The Balky Will is the extreme of deadlock. The balance of ideas refuses to be broken. The child, or the horse, cannot act, however hard he tries. The Will refuses to break the deliberation. So long as the inhibiting machinery is active, the child finds the obstacle insurmountable and impassable. "Then make him forget, drop

the matter for a time, springing it suddenly on him later in some other way, before he has time to recognize it, and likely as not he can act. Don't try to 'break his Will'." "Better break his neck than his Will," says James.

Allowance must be made in the case of those children whose wills verge toward the extreme impulsive type, or toward the extreme pondering type. A teacher must not irritate the former by forever checking their natural tendencies to jump at actions, or the latter by hurrying them on to what seem to them hasty decisions. Too vigorous opposition to their natural bent will make the one class confused and sulky, and the other nervous and tearful. We must bring each toward the golden mean of action, that is neither rash nor tardy by sympathetic and ingenious treatment. With a pupil of the impulsive extreme, get him to agree to the simple rule that, before he acts in any important situation, he is to write on a bit of paper what he is going to do, and why he is going to do it.

"When in great doubt, do either or both," is a maxim which these pondering children are often quite willing to follow, and which soon improves greatly the power of prompt attention. It should be their guide in all unimportant decisions, and is not a bad rule for them even in really vital questions.

Just as there are two types of Will, there are *two types of Inhibition*—that by repression, and that by substitution. The latter is the one to select. Replace the deadlock by a new inhibiting idea—the former quickly vanishes from the field. Action through substitution is better than repression. "He whose life is based on the word 'No,' is an inferior person in every respect to what he would be if the love of truth and magnanimity possessed him from the outset." Build up character by a positive, not by a negative, education.

Thus it is that James gives us the rule that "Voluntary action is, at all times, the resultant of the compounding of our impulsions with our inhibitions." The matter of training the will, and the rules for doing so, will be considered by us in a subsequent chapter. We will merely say here, in answer to the question: "In what does a moral act consist when reduced to its simplest and most elementary form?" that the moral act consists in the effort of attention by which we hold fast an idea, which, but for the effort of attention, would be driven out of the mind by the other psychological tendencies that are there. "To think is the secret of will, just as it is the secret of memory." This is the happy way in which it is expressed by James.

The Opposition of Knowing, Feeling, and Willing.

Like the three angles of a triangle, no two are on the top at the same time. Therefore we cannot *Know* intensely, and *Feel* intensely, and *Will* intensely at the same moment. If the feelings are uppermost, the intellect and will are in abeyance. Mob rule is an example of this. If the intellect is uppermost, the head has gained control of the feelings; and the emotions are therefore in abeyance and the result is cold intellectuality, and self-control. When we *will*, we have some emotion and some intellect, but the willing is the uppermost act. That is why we call an angry man mad, because his knowing powers have become disarranged. When Carpenter was lecturing he forgot his pain, because pain is a feeling; and when he was lecturing, he was exercising his intellect very vigorously. The expression, "wild with grief," illustrates the same law. One does not make much progress in those studies where the interest is so little that we have to put forth a great deal of effort to keep our minds on them. The will is used so energetically to concentrate the attention, that there is little energy left for knowing. So that, when your pupils

are amused they learn little; because amusement—a feeling—is a hindrance to that concentration of mind that is study, or knowing. And yet there is a certain inter-dependence between knowing, feeling, and willing. When we feel we know, and when we know we feel. Bodily wishes and pains, all feelings, in fact, depend upon knowing.

Deliberation.

“The word Deliberation is used in ordinary speech to mean any state of mind in which some topic is considered attentively. It then means little more than a state of attention. In a more restricted sense, it describes a state of readiness to *will*, with mental choice between one or more possibilities of action. In such cases the state of mind is likely to include different, and more or less opposed, methods. We think over the alternatives, have ideas favoring this or the other, and balance the *Pros* and *Cons*. *From the inside*, it is the presence of images and pictures, plus emotions of doubt and uncertainty. *From the outside*, it is a state of hesitation before action. The termination of this hesitation, or conflict of ideas, is sometimes marked by a feeling of decision or choice. We must not confuse the fact of decision with the feeling of decision. The fact of decision means that one motive has conquered, that one idea or act has prevailed, and it may have little or no feeling of choice accompanying it. The term *fiat* of the will is applied to a feeling which may be analyzed as a sort of, ‘Go ahead, let the act occur.’ The feelings concerned in the life of conduct are, in the main, made of intellectual and emotional stuff. The only ends which follow immediately upon our willing, seem to be movements of our own bodies. Whatever feelings and havings we may will to get, come in as results of preliminary movements, which we make for the purpose. The only direct outward

effect of our will are bodily movements," unless we except Telepathy.

Deliberation, Reflection, and Willing.

Let us make a diagrammatic scheme to illustrate this process. In the drawing herewith, let us suppose that the reader were the guest of a lady at dinner. The menu has proceeded to the dessert course, and a tidy waitress enters the rooms with a tray of plates containing pieces of cold mince pie.



It chances that you have been afflicted with chronic dyspepsia, and that the physician has forbidden your eating pie, and especially cold mince pie. The sensations and ideas entering the mind having nothing to do with the argument under which you decide whether or not to eat that particular piece of mince pie, we will call the Indifferent arguments, and number them a^1 , b^1 , etc., in the drawing. They would be such things as the sight of the waitress, the tray, the pattern of the plates, the fork beside you, with which to consume the pie. Your first impression, then, would probably be a feeling: "Oh, here comes pie, mince pie, just what I love." "The pie, mince pie, just what I love," would correspond to the arguments a , b , and c *Pro*, that is, the arguments in behalf of the act. There arise at once opposition arguments, that we will call a^2 , b^2 , and c^2 . They would be such as "Yes, but the Doctor said I mustn't eat pie, and especially mince pie, and especially cold mince pie."

At once some other arguments *Pro* enter your mind, so that there ensues a mental dialogue about as follows: "But then I have not been sick in three months, and maybe it won't hurt me. Well, but when I was sick, I was sick in bed for two weeks, and I had the doctor every day, and it cost me \$2 a visit. Oh! but this is such a small piece of mince

pie, and then I am so very hungry. I was leaving space for the dessert, and you know I cannot be impolite to my hostess, and—and—and”—to a prolonged extent. “Yes, but when I was sick, I was very, very sick, and I suffered so terribly that I resolved that I would never again take the risk of eating mince pie, and most of my suffering has been caused by mince pie.”

Meanwhile your mental and visible eyes have been centered on the piece of pie. Remember that we said in a previous section that the moment one looks at, or pays attention to, the idea of an act, there is a tendency for that act to realize itself. Moreover, the situation is never a fair one. One is always prejudiced, and when prejudiced the tendency invariably is, even when one strives to be just, to minimize the arguments against the act, and magnify the arguments for it. In fact, you can put it down as a rule that, if the arguments seem equal for any act in life, the thing that you should do is what you do not want to do, because of the almost certainty of a biased view of the arguments. So that, gazing at the pie, you presently remark to yourself, a remark that really constitutes the act of decision. “Well, anyhow, my digestive organs are my own, and it is nobody’s business if I do suffer. I will take the risk.” With that final remark, and perhaps a mental toss of the head, you look away from the arguments *Con*, until they are practically obliterated from the mind, and you focus your attention on the strength of the arguments *Pro*, with the inevitable result that down goes the mince pie and you become a willing victim. That is Willing.

Instincts—Native and Acquired.

Instincts, or Impulses, or Hereditary Tendencies, or Potential Capacities, or Points of Reaction, are all names for practically the same thing. Instincts include Reflexes, and

all other actions or tendencies to action; that is, feelings and acts which are unlearned, and are in us apart from all training and experience, are instincts. Thus we see that Character or Conduct, being a bundle of habits, and habits being the result of either (1) developing instincts and training them, or (2) altering them by substitution of other actions, or (3) by repressing or killing them, instincts lie at the bottom of all life. Every habit, every action, or, as James puts it, "every acquired reaction, as a rule, is either a complication grafted on the native reaction, or a substitute for the native reaction, which the same subject originally tended to provoke. The teachers' art consists in bringing about the substitution or complication of reactions," impressions from without, that is, environment.

Our Education implies, therefore, the acquisition of a mass of tendencies or possibilities of reaction. Every action is either the outcome of instinct, or acquired, as the result of training or experience. Animals are commonly thought of as being *par excellence* creatures of instinct. As a matter of fact, men have more instincts, manifold more and more varied, than do animals. Only the instincts are less easily recognized because they are so readily trained into habits, and so influenced by intellect and reasoning. It would be well to examine carefully the long list of instincts and their uses, given on pages 94 and 102 of *Religious Education*. We shall speak of certain of these, such as love, animosity, imitation, emulation, consciousness of power, ownership, constructiveness, etc., in other places of this book, where we treat of the development of the child.

Transitoriness of Instincts.

James gives us the law of the transitoriness of instincts: "Many instincts ripen at a certain age, and then fade away. A consequence of this law is that if, during the time of such

an instinct's vivacity, objects adequate to arouse it are met, a *habit* of acting on them is formed, which remains when the original instinct has passed away; but that if no such objects are met with, then no habit will be formed; and, later on in life, when the animal meets the objects, he will altogether fail to react, as at the earlier epoch he would instinctively have done. No doubt such a law is restricted. Some instincts are far less transient than others—those connected with feeding and self-preservation may hardly be transient at all; and some, after fading out for a time, recur as strong as ever; e. g., the instinct of pairing and rearing young. To detect the moment of the instinctive readiness for the subject is, then, the first duty of every educator. As for the pupils, it would probably lead to a more earnest temper on the part of college students if they had less belief in their unlimited future intellectual potentialities, and could be brought to realize that, whatever physics and political economy and philosophy they are now acquiring are, for better or worse, the physics and political economy and philosophy that will have to serve them to the end."

Habits.

Tendencies to reaction or response, which are formed in whole or in part by experience or training, are called *Habits*. The instincts become habits as soon as experience focuses or alters them. Practically, all of human behavior is a series of habits. The essential nature is the same, whether the habit is partially formed and rarely used, or fully formed and always used. Any tendency for something to go with something else, mental or physical, is either a case of pure instinct or habit. Habits not in action, and the possibilities of forming habits, are called *Powers*. The inborn qualities which are the partial basis for the development of mental powers, as it were instincts of possibility, are called *Capacities*.

The ultimate aim of Church, Sunday School, Religion, and Day School, is really Character, or habit-forming. The particular point of view by which the Church differs from the world is to set as the ultimate sanction or rule for good conduct, not merely society or our fellow men, but God; and to refer the basis of all action or thought to the moral law within us, expressing God's definite will.

Habit, the End of School Work.

Sow a thought and reap a deed,
 Sow a deed and reap a habit,
 Sow a habit and reap a character,
 Sow a character and reap a destiny.

"I wonder," queries Professor Seeley, "how fully the teacher enters into the thought that education is to transform into habit whatever ought to belong to our nature?"

The Sub-Conscious Field of Habit.

We have spoken of the fact that everything experienced influences us at some time, even though we may seemingly have forgotten the experience, or fact. We said that some time or other we acted differently, as the result. So evil impressions, long-forgotten stories with impure taint, or underhand motive, sneaky actions we saw, bad examples we set, careless words or acts on the part of a teacher, at the time passed over lightly; all, and every one of these, will at some future time influence a word, a deed, or at least a thought. Truly "no man liveth unto himself." Every boy and girl should be especially shielded from harmful words and sights, and should be especially subjected to pure and lofty, noble and idealistic surroundings. Many a boy has entered the Sacred Ministry, or labored in the Missionary Field, as the outcome of a noble teacher's life and words; and, above all, consistent and consecrated, devoted life. It was the Sunday School teacher of the present author himself who was the

means of his entering God's work in the Church's Ministry. Good (not "goody") books, early read, will in after years almost invariably bear sweet fruition.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is Memory?
2. On what does Memory depend?
3. Explain "Types of Memory."
4. How can one train Memory?
5. What is Will?
6. What is the tendency of all Thinking?
7. What are the Types of Will?
8. What is a "Balky" Will?
9. In what way can we gain repression?
10. What is Deliberation?
11. What are Instincts?
12. What can be done with Instinct?
13. What is a Habit?
14. What, therefore, is Education in terms of Instinct?
15. What is said of the Transitoriness of Instincts?

SYLLABUS OF CHAPTER IV.

THE DEVELOPMENT OF THE CHILD IN THE
PRIMARY AGE

SUGGESTED READING:—THE MIND OF A CHILD, *Ennis Richmond*.

SUMMARY.

Divisions of Child Growth	{	1. Infancy—1 year.
		2. Kindergarten or Primary—1-6. Instinct and Impulse.
		3. Childhood—6-12. Imitation and Habit.
		4. Adolescence or Youth—12-18. Moral Crisis and Ideality or Romance.
		5. Later Adolescence—18-25. Decision.

Primary Age.

PHYSICAL CHARACTERISTICS.

Restlessness. Hence use Motion throughout. Proper seating, etc.
Activity. Hence *Constructive Motion*.

Grosser muscular movements develop first.

Activity must—1. Act, or 2. Die, or 3. Explode. Seek Purposeful Action.

Repression brings—1. Irritability and Nervousness; 2. Friction;
3. Unhappiness; 4. Weakened Character.

Rightly used brings Good Habits, *i.e.*, Character.

Love of Play. Educational Value great.

Symbolic, Constructive, Imaginative.

Games, Contests, Competitions, Dramatizations, etc.

Emulation. Rivalry of a Generous Sort only.

Savagery. We reproduce Race History, *i.e.*, Recapitulation. So show Different Interests and Nature at Different Ages. Savagery brings Credulity.

MENTAL CHARACTERISTICS.

Dependence. Child clinging and loving. Avoid Harshness. Teach Inter-relation of Life.

- Faith and Trust. Especially along Religious, Symbolic, and Mystical Lines. Fetishes, Anthropomorphism, etc. Credulity passes about tenth year.
- Personification. Very powerful. Nature and even Toys alive to child. Use it.
- Self-Unconsciousness. Seemingly self-assertive. Use in Recitation, etc.
- Imitativeness. Now imitates Parents. Later Companions. In Adolescence. Imitates Ideals.
- Curiosity. Develop Inquiring Attitude. Now concerned with the Concrete and Material. Is the chief means of gaining Facts and Ideas. Feed it well. Kept up, it means the Student and the Philosopher.
- Imagination. Very active. Lives in the world of Make-believe. Prefers it. *Small* children do *not* "lie." Due to imperfect Imagination, too vivid and imperfect Perceptions. Educate out of Untruth by indicating error of perceptions.
- Concreteness. So the Story Age, the Biography Age, and the History Age. Use only Stories here. A Story is a concrete, detailed, picturesque portrayal, so detailed and concrete as to afford an actual mental picture. Few or no relationships, and no abstractions.
- Conscience does not appear much before the age of ten. It is developed, not born in one: and must be read through Education. Obedience is best taught in the first three years of life. Distinguish carefully between Penalty and Discipline. Former does not develop moral character. Sin is only possible under a moral personality, obtained through human environment, *i.e.*, Social Suggestion.
- Memory at this age is both strong and weak: strong, because Retentive; weak, because not closely Attentive. Language is *gained*, first in nouns, then verbs, pronouns, adjectives, adverbs, etc. It is *lost* in reverse order.
- Sex-Unconsciousness now. So Sexes together in School: From 8-12, are sex-repellant, so we separate. From 12, are sex-attracted, so still separate to get Attention to work.

CHAPTER IV.

THE DEVELOPMENT OF THE CHILD IN THE PRIMARY AGE

The Steps of the Child's Development.

We have seen that instincts, motives, impulses, desires, and interests of the child have a definite method and process of development. They unfold and ripen at well recognized stages, or periods, in life. Not only is his bodily growth an orderly progress, but his mental activity as well. Both of these influence and determine our method, and our curriculum. These definite stages, or steps, reach from infancy to manhood. The lines of demarcation are not by any means clear and distinct in the separation.

These divisions are: (1) Infancy, or Babyhood, the suckling period, only to the first year. (2) Early Childhood, the Primary Age, from one to six years, sometimes called the Kindergarten Age. These two stages are divided by Dr. Alford Butler into the Age of Instinct, from one to three, and the Age of Impulse, from three to six. (3) Childhood, from six to twelve years of age, sometimes divided into the Primary School Age, from six to eight and one-half or nine (*i.e.*, Third grade Day School) and Childhood, from then till Adolescence. Dr. Butler again makes two divisions of this period: from six to nine, the Age of Imitation, and from nine to twelve, the Age of Habit. (4) Youth or Adolescence, from twelve to eighteen or nineteen years of age, sometimes divided into Early Adolescence, from twelve

to sixteen (the Age of Moral Crisis), and Middle Adolescence, from sixteen to nineteen, the Age of Romance and Ideality. (5) Later Adolescence, from eighteen to twenty-five, the Age of Decision. (6) Manhood, from twenty-five years onward.

I.—The Primary Age, One to Six Years Old. 1-3, Age of Instinct; 3-6, Age of Impulse.

1.—PHYSICAL CHARACTERISTICS.

Restlessness.—The small child can keep still about forty seconds; the teacher probably thinks it is less than that. Therefore, the Kindergarten School will provide for movement and motion; the opening and closing Hymns will be marching songs; the Offertory will be taken to a marching collection hymn; Motion hymns will be used; the children will be encouraged to come forward and point out people and objects in their pictures, on the sand table, or the blackboard. There will be constant motion every few minutes for the wee children. The effort will constantly be made to keep the child's hands, or feet, or tongue, all in action. Perhaps the one pervading thought in the matter of discipline or control will be the self-activity of the small child.

Of course, Kindergarten chairs should be used, and they should be of the right shape and height. A great mistake is constantly being made in the selection of such chairs. The Mosher Hygienic Chair, with slab back and saddle seat, is good, and so is the chair with the straight back and desk arm, at which the child can do manual work in picture mounting, drawing, sewing, etc. Kindergarten tables should also be used where possible.

Activity.—This instinct is closely akin to restlessness, but it is also different, because it is constructive. One can have motion just for motion's sake, but Activity is positive action.

The child must be doing, or he cannot grow. "Growth advances from the more general, or fundamental, muscles,

to those that are secondary, or accessory. A child uses its larger muscles, those that move the larger joints and limbs, and develops them before it trains the smaller muscles that move the smaller joints. A child can run, jump, roll, skip, kick, strike, lean, push, and pull, before it can write, sew, carve, draw, tie, knit, and manipulate a musical instrument skilfully, march, or dance gracefully." "The skilful use of the hands and feet is acquired after the general and untrained use of the same has been developed," says Haslett.

He is by nature rhythmical, and loves music. He will move his body constantly in response to the music. About the third year is the beginning of a nascent stage for singing. Music may well consume the major portion of the instruction hour. Pictures, models, blackboard, sand table, action exercises, and stories, may occupy the remainder. In Harrison's *STUDY OF CHILD NATURE* it says: "Making a restless child keep still is a repression of this nervous energy, which irritates the whole nervous system, causing ill temper, moroseness, and general uncomfortableness. If this force could be properly expended, the child would be always sunny-tempered. This legitimate and natural investigative activity needs only to be led from the negative path of destruction into the positive one of construction. Instead of vainly attempting to suppress the new-born power of the young pioneer, or searcher after truth, guide it aright. Give him playthings, which can be taken to pieces and put together again without injury to the material. The positive method of training builds up the cheering, optimistic character which is so much needed. Who are the men and women that are lifting the world upwards and onwards? Are they not those who encourage more than they criticize?"

The baby's world is "a big, booming, buzzing confusion," but gradually order and system arise out of chaos. The mind, clouded at first, becomes clear and active; it learns to

know certain objects and the simplest relationships within a very limited sphere. The law of activity must constantly be remembered: "Activity must act, explode, or cease to generate." If it stops acting entirely, it spells death; for the body without activity is dead. If it lessens in amount, it brings lowered vitality, and indicates some abnormal condition. Therefore, you must choose one of the only two alternatives left, either purposeful action or an explosion; for activity can no more be confined than steam in a boiler.

When the policy of repression has been followed, certain definite and harmful results occur under such refinement of cruelty. Saying "Don't," or "Be still," and enforcing this mandate by strict discipline, may bring the outward repression, but results in (1) irritability and nervousness; (2) friction, with probable defiance and stubbornness developed, which may last all through life; (3) unhappiness, and a sense of alienation, under which sympathy is lost between the teacher and the child; and (4) weakness of will and character, which is the most serious result of all. If activity be directed, proper development, both of body and of mind and of character, results. Whether the boy become a gentleman or a rowdy depends upon the outlet given to his energy. This energy must have an outlet, and it is the teacher's responsibility, and not the boy's, if that energy be not guided aright. Each action of this energy traces deeper the pathway of habit. Activity rightly guided means right habits. Activity wrongly guided means wrong habits. It means a lawless and undisciplined character, while activity, rightly guided, means the making of a noble character. And so obedience is active, not passive. It is activity under law.

But with this activity is the desire for change, change of posture, or of method of recitation, or of subject. Dullness and sameness are fatal to good order. Therefore make frequent alteration, both in the position of the children, and in

the method of developing the lessons, varying from the routine plan occasionally, and especially presenting an attractive programme on stormy and dull days; and in the subject, or at least in its treatment so far as may be.

Love of Play—which to the child is serious and earnest work. The educational value of play is now fully recognized by the day schools. The play instinct is Nature's way, and so God's way of developing body, mind, and character. And so in the Sunday School and the Church, the play element is constantly apparent. Games, contests, competitions can all be used. Missionary and Bible games that can be played in the home, in the social gathering, in the club, or even at odd hours in the Sunday School, now exist in abundance. Dramatization, or theatrical presentation, of Bible scenes and characters has been developed in some schools with good success, and a number of books outlining such dramas and mystery plays have been published. The play element can pervade the entire Kindergarten and Primary School, without detracting at all from the religious spirit. The opposition between the play spirit and the religious is thus removed. We teach our children that play has no connection with religion, and then we wonder why religion does not seem more attractive to them, as they grow older.

When *Emulation* is used as an instinct in conjunction with the play element, it should be very carefully and wisely planned. The impulse to imitate another, so as not to seem inferior, was developed largely by the Jesuits. When it does not engender strife, it is a good motive. It is manifested in rivalry, in group-work, in the employment of incentives as prizes, honors, awards, etc. The tone of the school or class is kept up by a spirit of emulation, the pride in keeping traditions alive. All individual improvement results from the basal instinct of rivalry.

Savagery.—In his life-history, the child repeats the history of the human race, physical and psychological, social and religious. This is known as the Recapitulation Theory. It is explained very fully in *THE PEDAGOGICAL BIBLE SCHOOL* by Professor Haslett (pp. 218-225). We have also referred to it before in speaking of the Evolution of the Child (p. 7).

Little children are savages. They manifest such unthinking cruelty at times, that any explanation of it is difficult apart from the theory of savage characteristics of ancestors being repeated in the children. Instincts are inherited habits. They are our ancestors' ways of acting, handed on to their offspring. They are individual habits that have become racial. The Culture Epochs Theory attempts to determine what those interests are, the time of their natural appearance, and the proper food for their nourishment. Passing through the stages of racial history in its pre-human development, the child ascends from savagery to civilization in a broad and general way, with, of course, individual variations. This would explain, in a very helpful form, many of the seemingly crude and fantastic croppings-up of savage instincts with which we meet in the younger child. They are instincts to be trained and repressed to a degree, not, perhaps, entirely, because their entire repression would result in weakness and cowardice; but trained to noble expression and high outlets.

Children, in their resemblance to savage and primitive man, are very credulous, and open to all kinds of suggestion. They agree to everything. Imagination runs riot in them, and they possess a maze of ideas without definite plan. It is for us to guide them into the more sober world of reality, not in a prosaic manner that will destroy all imagination and symbolism, but, with reverent and glowing touch, to discern the true and the false in the world around.

2.—MENTAL CHARACTERISTICS.

Dependence on Others.—The child clings to its mother and teacher, and gladly follows every suggestion made by either of them. It shows affection to an extreme degree. All coldness, or harshness, will at once drive the child of this period away. Only a person of very low moral qualities will deceive, or be harsh, with a child. Well has Scripture said: "Whosoever offendeth one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea."

This dependence on others can be trained into a realization of the inter-relation of all life, so that, while on the one hand the child is taught to be self-dependent or independent, he will, nevertheless, realize that "no man liveth to himself," and that, therefore, cordial and trustful relations should be constantly cultivated.

Faith and Trust.—Ideal faith is noticed especially along Religious, Symbolic, and Mystical lines. The child has its fetiches, which it often deifies and seems to worship. The contents of a small child's pockets will show a collection of fetiches closely akin to the age of savagery. It is intensely anthropomorphic. God is literally to him an old "Man." He knows Jesus Christ as a person with a body, and does not realize that God the Father, and God the Holy Ghost are pure spirit. In fact, he cannot appreciate what a spirit is. A great many adults have crude ideas of God. The mother of a three-year-old child told the writer that she had not instructed her little girl about God at all, waiting until she became older, that she might understand better. Someone else, however, told the child, and the little girl came to her mother for fuller information. Then the mother told her fully. The child had been taken some weeks previous to the circus to see Buffalo Bill. Ever since that visit, her

ideal and hero had been Buffalo Bill. She talked of him constantly, and when she set chairs for her dolls at playing tea, she set an empty chair for Buffalo Bill, pretending that he was present. When told about God, the child looked up at her mother and said: "Well, mamma, then I must set a chair for God, mustn't I?" The mother took her literally, and said "yes." The next time the child was playing, there were two chairs set, one for God, and one for Buffalo Bill. No harm is done, probably, by this kind of anthropomorphism, and the child outgrows it in time.

Probably the tenth year is the general turning point, when the period of childish credulity passes away. Great care should be exercised in the use of symbolism at this time, for the child's idea of a symbol may be vastly different from that which the teacher holds. The child explains one thing by another thing. He makes chairs to represent a train of cars. He knows the train of cars, and he knows the chairs. He makes the one stand for the other. He never has the chairs represent what he does not understand; and so the illustration of the text, "My soul doth magnify the Lord," by the use of a magnifying glass, is totally unpedagogical; for, while the magnifying glass magnifies or makes larger the object over which it is placed, the term "magnify" in the text has a very different significance. Many symbols used by the adult teacher, therefore, are totally foreign to the child. The symbol must be the *child's* symbol, the child's way of looking at the thing. Symbolism to the adult is a representation of spiritual truth by means of material things. To the child, the symbol stands for the object.

Personification.—Not only does the child personify religion to a marked degree, demanding clear, definite, personal teaching about God, but it personifies concrete, inanimate objects. Literally, it talks to the sun, moon, and stars. To its playthings it attributes life. On a railroad train, one day, a

little four-year-old youngster was looking at a freight train, and had been talking to its mother about this kind of a train. As the passenger car pulled away from the freight, the child looked out of the window and said, "Good-by, Mr. Freight Train." Similar instances are constantly found with children of this age.

This element can be widely used by the kindergarten teacher through similar occasional presentation of inanimate objects used in teaching. It will throw her in accord with the child's mind, and create the sympathy between her and the child. This does not mean "baby talk." The child does not talk "baby talk" because he wants to, but because he cannot help himself. As we have said, the larger muscle motions develop first, then the more delicate ones: and we help the child talk correctly, not by talking "baby talk," but by speaking in adult language towards which he is striving, and which he will articulate correctly when he can make his muscular connections.

Utter Self-Unconsciousness.—A small child is seemingly self-assertive, and "pushes himself forward." For example, he is not afraid of front pews in Church, while adults are exasperatingly averse to them. Many parents and teachers are apt to chide children for this self-assertion. It is not that the child is self-assertive, rather it is self-unconsciousness. It would be a good thing if he could keep that self-unconsciousness to a greater degree.

This self-unconsciousness can be used in the Kindergarten and Primary through recitation, or declamation of memorized work, under which for a few minutes at each session certain children, who have been given definite memory work, stand up before the class and recite it.

Imitativeness.—Man especially imitates; animals do not, to any great extent. We make use of this tendency in every phase of education. "Watch me, see how I can do or say it."

is a standard phrase. This is especially true of all types of manual work, where learning by doing—that is, by imitation—is almost invariably the best way of teaching. It is also true regarding personal habits, such as reverence, love of truth, honesty, loyalty, etc.

In the Kindergarten and Primary ages the children imitate their parents. In the next state, Childhood, they imitate their companions. In Adolescence they imitate noble deeds and ideals. This early stage of imitation is frequently lost sight of, and attributed to heredity.

Curiosity.—In the best sense it is a desire to know, the seeking after truth. It is one of the very best instincts to be cultivated. The Inquiring Attitude, which we speak of later on, is the foundation stone of all education and scholarship.

In Childhood, it confines itself to material objects, the concrete. Theoretic curiosity about rational relations does not awaken until adolescence is reached. Answer a child's everlasting interrogation-point, especially as to concrete knowledge, and you need never trouble about order. His absorption will be absolute and complete. Curiosity is universal. There is no question of arousing it. Only supply material to satisfy it. Moreover, remember, that "curiosity in the child will become love of truth in the man." It is met by taking the child by the hand and leading him into the wide, wondrous realm of truth—investigation. It is Longfellow's:

"Come and wander with me,
Into regions yet untrod;
And read what still is unread
In the manuscripts of God."

And this attitude toward curiosity marks the trend of the entire method we should pursue in all education. Follow truth, no matter where she leads; only be certain that it is the truth, and that sure foundations underlie the path we tread to her abode.

It is the child's period of accumulation. He is gathering facts. The whole vista of a new world is open before him. Until adolescence he will ask "Fact questions," and constantly "Who? Where? What?" will be on his lips. Without curiosity, he could never learn. First he is destructive, and then constructive; first he pulls apart to see what things are; later on, but not before ten or eleven, he puts together. Keeping up an air of mystery, and making it a practice, occasionally, at least, not to tell everything, but to leave something remaining to be discovered of an interesting character, will often keep the child's interest.

Imagination is very active, and the perceptions are crowding on him so that he prefers to live in the life of make-believe, rather than in that of reality. While his perceptions are active, they are not keen, nor accurate. His imagination is almost uncontrollable; fancy runs riot in his growing brain, and the world of make-believe is often more real than the world he sees and hears. The stories that he tells, which we call falsehoods, are true stories from his world of make-believe, in which he is living, and they should be treated accordingly. Every writer on Childhood, with scarcely a single exception, James, Butler, Coe, Harrison, Birney, Richmond, Forbush, Hall, How, all say that the child's so-called "lies" are disturbed imagination, and seldom intentional. This wonderful imagination is, no doubt, closely allied with his early memory. Many a child has suffered at the hands of his parents for words which they have ruthlessly called "lies," though closely prompted by a vivid imagination, and seemingly true to the utterer. "It is one of the most difficult things," says How, "to define exactly where the knowledge of untruthfulness comes in. Probably no two children are alike in this, and it requires the utmost tact, and utmost knowledge of the particular child's character, to determine the point where the one thing ends, and the other begins." Most children's lies

are simply the work of the imagination. They intend no harm or deception whatever. At this age they are unable to distinguish between fact and fancy, and the imagination uses both interchangeably. The child unconsciously colors the story in the telling. He is more or less inclined towards superstition the first four or five years of this period. The wilder and more unreasonable the superstitious stories, the readier is the child to take them up, and nourish his marvel-enjoying mind upon them.

Concreteness.—At first the child can appreciate only the concrete, that is, only some thing—some picture, some object, some story—which will give him a mental image, or mental picture actually portraying the thing to his mind. He cannot appreciate the abstract.

The real difference between the developed and undeveloped mind lies in the appreciation of the abstract, rather than the concrete. The undeveloped mind deals more with the concrete. The developed mind deals more with the abstract. The child sees things as they are, and does not, at first, see their relationships to one another. He knows by pictures, or types. And, because it is a picture age, it is *par excellence* a story age, reached by stories, and illustrations, and parables.

There should be a *clear distinction drawn between story, biography, and history*. A story is a detailed, concrete portrayal of an event, or a portion of an event, or a man's life, or a portion of his life, so concrete and detailed that an actual mental picture is created. The story age runs from about eight-and-a-half to nine years. The small child never wearies of repetition. The same story, told in precisely the same way, is its demand, and woe betide the mother who varies a line from a story as she told it first. "Tell it the way you told it before, Mamma. You have not told me just as it was," is his constant demand.

Biography is less detailed, but more complete. Biography must have a beginning and an ending; it must be presented as a whole—the man's whole life. Dr. Butler tells the story of a little child of ten who burst out crying when his teacher told him about David and Goliath, only. "You didn't tell about David as a baby," he wailed. This Biography age runs from about the eighth or ninth year to twelve years of age.

History is still different. History means relationships, and generally rests on cause and effect. It is the man and his times, that is, the man in the setting of his times. Thus the same Bible material may be at one time story, at another biography, and at another history, depending upon the treatment, and the age of the child.

Conscience Undeveloped.

The Conscience of the small child is not yet developed. His moral nature is guided by Impulses or Instincts, rather than by Conscience. Questions of Conscience are not for the small child. The child exercises little effort in choosing between a right and wrong situation. Conscience is very vague. Conscience is developed, or rather it is read and interpreted, through mental knowledge. Conscience does not appear strongly in a child until, at least, the age of ten. A child does not think of moral quality in the abstract. For a young child, good is what is permitted, evil is what is forbidden. His religious ideas are few and vague; he is not immoral, he is unmoral. The second period, that from eight to twelve, is the era of Conscience-building. The purpose of instruction in his second stage is, so to educate conscience and the whole moral nature that the child, being impressed with a deep sense of God's authority and love, should be obedient to and helpful to others, and so, in right doing, find his own happiness.

Mrs. Birney says it is in the first three years of a child's life that the habit of Obedience is most easily inculcated. "If

parents would only bear this in mind, they would save themselves much needless friction and anxiety. The wee toddler, just beginning to walk and talk, is quick to detect the difference between the voice of authority, and that of irresolute command. I believe in giving reasons as early as one can; but in the matters of nursery discipline, the child must early be taught to obey, because he is told to do so. The child's needs in connection with his physical well-being are much the same from day to day, while his wishes are subject to many variations.

"One of the simplest ways of insuring obedience to law, and a willingness to accept the discipline which aids in the establishment of right habit and thought, is by a continual direction of the child's mind to the rights of others. If he has broken his companion's toys, he should replace them with his own; not because he will punish himself thereby, but because his little friend would have to do without them, on account of his carelessness, and that would not be *right*. The application of the principles of justice is, in the daily lives of children, a powerful factor in character building.

"In punishing children, the difference between penalty and discipline should be kept in mind. Penalty is the inevitable price demanded by broken law, and, though it may teach knowledge by experience, it does not necessarily develop the moral nature of the child. True discipline is corrective, and, when given by either parent or teacher in wisdom, and a spirit of love, tends to strengthen the will of the child to desire the good, and to avoid the evil. Choose, of course, the discipline which leads and directs, rather than that which threatens and coerces through fear."

Only one sanction is as yet known to the infant—that of success or opportunity; the knowledge of good and evil has not yet emerged. The formation, therefore, of the earlier habits is a normal phenomenon. Doubtless the young child

sometimes presents an ugly spectacle of apparent selfishness in the satisfaction of its appetites, and of passionate resentment to restraint in their indulgence. But in such behavior it is only following its "nature." Children's dislike of restraint upon pleasure, until developed intelligence discerns its reasonableness, is both natural and inevitable.

Psychologists tell us that, roughly and generally speaking, the awakening of the moral faculty occurs somewhere about the age of three years. The rudimentary stage of conscience is called out chiefly by enforced obedience to commands—obedience compelled by punishments. It gradually learns the content of moral law, however, partly by instruction and correction, partly by imitation, and, later, by reflection. Thus there grows up very slowly a moral ideal, whose fulness enlarges as experience widens. But from first to last, the content of the moral law is learned from environment. And when conscience has thus been sufficiently developed to enable the child, unaided, to condemn its own actions, it ceases to be innocent with the innocence of good and evil. Now, for the first time, sin becomes a possibility; for there is no sin without a law, and an apprehension of the claim of law.

Memory Strong and Weak.

In one way the child's memory at this age is *weak*, because psychologically he does not have the strong power of attention, so essential in training memory. He forgets rapidly because he does not take time to attend properly, and associate his ideas and weave them into a net-work that will be retained. But physiologically the memory of early childhood is *strong*, since the brain structures of children are very open to impression, so that the things that it has stored away in early childhood will never be forgotten. In fact, tests have been made showing that, in certain cases of aphasia where language has

been forgotten, the last parts of speech to pass away in order, are verbs, nouns (the nouns or names of things being the first things stored away in the memory and the verbs next), and pronouns. Adjectives and adverbs and smaller parts of speech follow later.

This seems to be the reason why aged people can remember their experiences of childhood more clearly than those of later years. The experiences of later life are not so deeply set in the brain structure. Thus we see that this age and the next are the best ages for learning the Catechism, as the child cannot read until he has reached the third grade in the Day School, when he is between eight and eight-and-a-half years old.

Sex-unconsciousness.

During this period the children are so absolutely sex-unconscious that no one ever thinks of separating them in Kindergarten, or in Primary School. This instinct, however, shows a most marked change during the next two periods, Childhood and Adolescence. During childhood there is sex-repellence. The boy says: "I wouldn't play with girls," and the girl says, elevating her little nose, "I wouldn't be seen playing with boys," and so they are separated to prevent them from fighting. During Adolescence they are sex-attracted, and, for the opposite reason, the school separates them, in order to get any work out of them.

**Tabular Summary of Traits During Kindergarten and
Primary Ages.**

<p>1-3, Instinct. 3-6 Impulse.</p> <p>PHYSICAL CHARACTERISTICS— Restlessness, Activity, Savagery, Symbolic Play, Timidity, Sex-Unconsciousness.</p>	<p>MENTAL CHARACTERISTICS— Frankness, Faith and Trust, Self-unconsciousness, Dependent, Imagination Age, Imitates Parents, No Time Thought, Egoistic Feelings, Concrete, Story Age, Curiosity, No Conscience, Believes Everything.</p>
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QUESTIONS FOR STUDY AND DISCUSSION.

1. Name the Stages of a Child's Mental Development.
2. What are the Key-words of the Primary Age?
3. How can we use Restlessness to advantage?
4. How does Activity differ from Restlessness?
5. How can we use Activity best?
6. Why is the policy of Repression dangerous?
7. How is the Play Instinct educative?
8. Explain the Recapitulation Theory.
9. What are some results of Savagery in this Age?
10. How does Dependence figure in Kindergarten education?
11. How do Faith and Trust Instincts affect religious ideas, especially?
12. How does child's Symbolism differ from adult's?
13. How does his Personification affect education?
14. How can we use Self-unconsciousness and Imitativeness?
15. Why should not Curiosity be repressed?
16. What effect has over-vivid Imagination on Truthfulness of small children?
17. At what age does Conscience appear?
18. When is Obedience best taught?
19. Explain the difference between Penalty and Discipline.
20. What is the condition of Memory in the Primary Age?
21. In what order is language gained?
22. How do the Sex Feelings alter in the different Ages?

SYLLABUS OF CHAPTER V.
DEVELOPMENT DURING CHILDHOOD

SUGGESTED READING:—CHILDHOOD, *Birney*.

SUMMARY.

Childhood, 6-12.

PHYSICAL CHARACTERISTICS.

Tireless Activity. Use much Action in teaching.

Hero Worship. Present heroic characters.

Senses are Active. Hence much Questioning, Manual Work, etc.
Gains Facts and Knowledge thus.

Impulsiveness leads to thoughtlessness. Impulses are forming Habits.

Personal Habits are "set" by end of this period.

Courage and Daring seen now. Will make any sacrifice for love of
God or man, who seems a hero.

Truant Proclivities. Make children contented with Home, etc.

MENTAL CHARACTERISTICS.

Independence. Needs guidance; but unseen. Punishments especially
should be along "Natural" lines now. Develop sense of "Neces-
sary Perception," *i.e.*, that certain things can only be won in
life when certain other things have been first performed.

Crude Sense of Humor. Due to not comprehending.

Dominance of the Present. Lives only in to-day.

Imitates. Now imitates companions, while before it was parents.

Best Memory Age for Catechism, Chants, Hymns, Prayers, etc. Note
that the Catechism should be taught inductively, not as a system,
i.e., not deductively.

Desire for Affection. Wants it bestowed privately by elders.

Noisy, but should not be quenched; but guided.

Collecting Instinct. Use in Sunday School Collections.

Ownership. Can be well appealed to in having children buy their
supplies.

Constructiveness develops usefully in Manual Work.

Desire for Certainty demands true statements. Questions are Fact,
not Thought type.

Conscience very strong now. Teaching should be by Substitution,
not Prohibition; Positive, not Negative.

CHAPTER V.

DEVELOPMENT DURING CHILDHOOD

Second Period, Later Childhood, from 6-12 years of age; 6-9, Age of Imitation; 9-12, Age of Habit.

This stage of boyhood and girlhood is the great teaching period, especially in Sunday School. The Day School succeeds in holding children a little longer, often through college courses. The Sunday School is apt to lose the children, particularly boys, just as the age of puberty approaches, the critical time when they most need religion and loving guidance.

1. PHYSICAL CHARACTERISTICS.

Tireless Activity.—This is not so manifest, perhaps, as at the Primary Age; but still it is a feature. Children love action. Doing is their first thought. The best way to teach the Bible now is by doing Christian work, bringing into play both good works and handicraft in class illustration. Give the child something to do, and his interest is at once attracted and held. He may weary soon of doing the same thing. That is natural. Change then to something else. His games now are active games, sport or romping, not sedentary. The heroic attracts him, both from its phase of courage and daring, and from its activity and doing.

Hero-worship is manifest at every turn. Use it, then. Present Jesus Christ, the Hero-King. Give the Old Testament Heroes, and the Apostolic Record of Brave Deeds. Let him read Miss Yonge's **BOOK OF GOLDEN DEEDS**, and see how

he devours it. Tales of Travel and Adventure form the main part of his reading. It is his Old Testament time of life.

The Senses are still the most noticeable feature, and the highly alert child is seeking information at every source. He is "a perambulating interrogation point." Be patient with him then, for it is the learning period. Give him all he asks, quietly, gently, clearly, patiently. So long as he is really anxious to acquire, take time fully to explain all he can well comprehend. His inquiries often appear foolish to you. They are not so to him, for he has not learned to see things as you see them. Mrs. Kennedy tells us that a child now "is always hungry, mentally and physically."

Irresistible Impulsiveness marks this period. The child is thoughtless to a dangerous extreme. Impulse, instinctive action, is uppermost. Conscience is just rising into power. Yet just because impulses are active, that is, action-forming, it is, *par excellence*, the Habit-forming age. As such, it is of paramount significance, for character-building is Habit-training. All the high moral and Christian Habits are to be formed now. Love of honesty, honor, truth, purity, faithfulness, courage, gentleness, kindness, love of study, neatness, promptness—in fact all the Personal Habits—are "set" by the end of this period. The habits of reverence, gentleness, courtesy, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an "ounce of example outweighs a pound of precept." The habits may alter in the upheaval of Puberty, but it is unlikely. "The boy is changing," says Forbush, "from a bundle of instincts to a bundle of habits; the trails are becoming well-travelled roads. Boyhood is the time for forming habits, as Adolescence is the time for shaping ideals. It is the era for Conscience-building, as the latter is for Will-training."

This characteristic is of supreme importance. The child can be led to undertake almost any line of action desired. He will rush into all sorts of thoughtless and heedless "scrapes," or, on the other hand, he will develop high and noble characteristics.

Courage, Daring, Fearless Recklessness.—He is adventure-some, and he loves hearing and reading of such adventures. No sacrifice for man or God will be too hard for him to endure now. Give him work to do that demands sacrifice, either in the home, or the town, or the Church. Give him tales of missionary adventure to read. Combine the heroic with the daring, and make him see the distinction between the two.

The fighting instinct offers a useful illustration of the general superiority of substitution over repression as a means for inhibiting instincts. If punishing boys for fighting would cure them of it, the instinct would be its own cure; for fighting itself brings physical pain enough. As we all know, mere repression is here a most uneconomical preventive; whereas the substitution of orderly boxing and wrestling, foot-ball, basket-ball, and the like, often succeeds admirably. You cannot push the Niagara River back into Lake Erie and keep it there, but you can, by creating new channels for it, make it drive the wheels of factories in the service of man. So often with the impulses of human nature we can guide wisely.

Truant Proclivities. Truancy is closely related to the migrating instinct, and is even seen at the eighth or ninth year. More boys run away from home about that time, or at the age of eleven, than at any period of life. Home life, if not agreeable, strengthens the truant tendency. Moral delinquency is often the cause of giving the impression to the instinct resulting in truancy from home, school, etc. Well-fed children, however, are not so likely to run away as those who are poorly fed. Scolding, nagging, punishment, and abuse,

are very apt to drive children away. The part of Sunday School and Day School teachers is to make the children contented, and to endeavor to calm the restlessness which gives them the desire to rove. Especially one ought not to feed the instinct by tales of the Jesse James robberies, or of hunting Indians, or killing wild animals.

2. MENTAL CHARACTERISTICS.

Rising Desire for Independence.—This is not so strong as later; but the boy does not want to “be tied to his mother’s apron-strings.” He has friendships, but not close ones. He is not chummy yet. Apron-strings are needed badly, but they must be unseen. The mother who stands at the door on a Saturday morning, as her ten-year-old Johnny is leaving with some companions for a long walk in the country, and shouts out to him: “Johnny, see that you are back home by half-past twelve, or you will get no lunch,” is most unwise. John’s companions are almost sure to say to him: “Humph! tied to your mother’s apron strings, eh?” The judicious mother will have her quiet talks with Johnny, give him advice rather than reprimand, lead him and guide him, but all behind the scenes, dealing with him alone, not even before his brothers and sisters. When he comes home from school, although he may have had his lunch at the noon hour, she gives him a little bite in the afternoon, and realizes that “the way to a boy’s heart is often through his stomach.”

Punishments, especially during this period, must be along natural lines. Always follow Nature’s method. Let the deed bring its own results, and let the punishments always be connected in some direct way with it as a natural consequence. Have the child learn that no sin or wrong doing can be committed that does not, in some time or other, bring its punishments. Thus, retributive punishment is never inflicted in anger. Arbitrary punishment, such as scolding, shaking,

whipping, shutting in a dark closet, etc., have no connection in the child's mind with the wrong act, and a feeling of injustice is certain to rise in him.

But retributive punishment deals with each duty on its own plane, and with retributive punishment should come rewards when due. This does not arouse hostility, nor in any way destroy the feeling of independence on the part of the child. "Unless the man has a will within him," says Emerson, "you can tie him to nothing." And "the entire object of true education," says Ruskin, in his *Traffic*, "is to make people not merely do the right things, but to enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice." And so the farther the child's self-government is advanced, the higher his ideals of right and wrong, the finer will be his education.

Develop in him the sense of necessary perception. Let him realize that certain things must be done in order that other things may be enjoyed. Most children, when rightly trained, can be brought into obedience without being forced into it. "Character is to be praised, rather than clothes, effort which helps to strengthen the character rather than any external gift or attraction whatsoever, and, little by little, will come the realization that free will is not the liberty to do whatever one likes, but the power to compel oneself to obey laws of right, to do whatever ought to be done in the very face of otherwise overwhelming impulse."

Dr. Butler, in his *CHURCHMAN'S MANUAL*, gives several pages of splendid advice along this line, and his book is worthy of careful study. Now is the time when authority must be respected, and the spirit of the present age—the spirit of revolt against all authority—must be savagely combated. Certain phases of life in our cities are disquieting

to a great many youths, since they show how proper laws may be broken at the will of selfish, inconsiderate people, as may be seen in any elevated or subway car. Boys soon think it mannish to do such things and, like their older brothers, take a certain crude pleasure in defying the regulations of the company by showing this spirit. One of the noblest heritages of life, and one of its most useful adjuncts, is this determined respect of authority and law.

Crudity of the Sense of Humor.—The younger child's sense of humor is rather irritating to the adult. Children are always giggling at things that in no way strike the adult as funny. They see incongruities in sets of ideas, which do not seem incongruous to adults. The child is apt to laugh at anything he does not understand and in this age of childhood will show a sense of humor which seems inexplicable to the adult. In the later adolescent age, the silly giggling of the teens, under which young girls will go off into gales of laughter at absolutely nothing is based not upon a sense of humor, but upon unbalanced nerves.

While this, like the other passing traits, will presently change for the better, under normal and favorable conditions, the tendency of the coarse and raw joking of the press, and especially the Sunday papers, renders the conditions abnormal, and cannot but have an evil influence on the susceptible mind of the child.

Dominance of the Present.—The future, and especially the future life and the Infinite, have no hold on him. He does not see that far. Light-hearted, and full of play and fun; attracted by the active, not the contemplative, side of life; alive, not dead, in anything, he is absolutely, yes indifferently, care-free. Nothing in the way of reputation influences him. Save for rivalry, assertion of self, etc., he "goes ahead his own gait," no matter what may be said. He calls all activity, "Fun."

Imitativeness.—He follows the Leader in everything. Here imitation has changed from the preceding period. In the former age, he imitated his parents. Now he imitates his companions, and so begins to change in his resemblance to the characteristics of his parents.

Great Retentiveness of Memory, during the years from eight to ten in particular. It is then that we can store the mind with the richest gems of Catechism, Creed, Chants, Psalm, Scripture, Hymns, Selections, etc. No other period will ever prove so good. Reason has not developed. Reflection is consequently feeble. Some of what is memorized may not be fully understood; the harvest will be gleaned later. Lay the foundations, towards the close of that period, so firm and sure, the reasons for the Faith, so clear, that, 'mid the seething storm and stress of the succeeding age, with the fires of questioning and doubt enkindled, the foundations will be there, on which the subsequent superstructure of a reasonable faith will be upreared. The best period for learning a foreign language ends before fourteen. Thus power of absorption forms the characteristic of the period, and verbal memory is at its highest activity.

If, when the child has reached the third grade day school—that is, about eight, or eight and a-half years of age—we teach the Catechism by the Inductive Method, considered in the chapter “How to Plan a Lesson,” we shall not only interest him, but both teach the Catechism at an age when it never will be forgotten, and when he will learn it *verbatim et literatim et punctuatim*, and also gain the advantage of having this piece of memoriter work out of the way, and time left for additional Memory Gems during the succeeding years. If the Memoriter work be wisely planned, it is possible with keen delight to the scholars to learn, between the ages of six and fifteen, the Catechism, all the Chants of the Church, including the Te Deum and the Benedicite, about forty se-

lected hymns, about twenty-five selected Collects, about twenty-five selected Psalms, and ten or fifteen special passages of the Bible, such as the Beatitudes, the Sermon on the Mount, St. John XIV., the Eternal City, etc. Under the former system, the Catechism has been the dark thunder-cloud hanging over and depressing all the years of the Sunday School. There is a right and wrong way of teaching the Catechism, an enjoyable way and a disagreeable way. It depends entirely upon the process whether we are in accord or no with the child's nature. The Catechism taught as a system is deductive. In the Day School to-day, even the formal studies, so-called, *i.e.*, Grammar and Arithmetic, are taught generally by the inductive method.

The Catechism can well be taught by the Inductive method, and at least one book issued to-day, THE CHURCH CATECHISM ILLUSTRATED AND EXPLAINED, treats the Catechism in this manner. Separate truths, taught topically, will reach even the youngest child. Like the stones in a mosaic table, they can be prepared in any order desired. By and by, after the individual truths have been selected to meet the particular needs of the child at this early age, they can be woven together into a system after the age of twelve or thirteen. This is the only proper way to teach the Catechism, or to handle the material of any study for this age.

Desire for Affection.—The boy is not a mere animal, however. Among his Emotional Instincts we note *Love* as one of the deepest; and although it is true, as Paolo Lombroso remarks, that “the child tends not to love, but to be loved, and exclusively loved,” yet this love marks the dawn of social and altruistic instincts coming a little later. Train Obedience, and the child comes out of this period with a splendid respect for authority, without knowing why. Comparing the girl with the boy, we find that, though custom may make the girl slightly more conventional than the boy,

yet the same traits of character are manifested. Probably the more active side, the heroic, courageous aspects may be seen more in the boy, and appealed to quicker. They are more fond of pets, because of this.

We squash the small child under eight almost to a pulp or a jelly fish in our love for him, and we hold the boy and girl—especially the former, of the grammar and high school ages—off at arms' length, when his very soul is yearning, and his nerves throbbing for demonstrations of affection. This affection should never be shown in public, not even in one's own family. The mother who welcomes her boy when he comes home from school with a good hearty hug, and a piece of cake, will keep that boy's confidence, and guide him through many a dangerous temptation in life. We know of one wise mother, a widow, with only one son, who guided that son during a period of "wild oats" by encouraging him to tell her of his escapades; and, while never chiding him, advising him and warning him against dangers and sin. In the end the boy became a fine, noble, manly citizen. She would have had nothing but disappointment had she not adopted this plan. Had she repelled the boy, sin would have gone on just the same, but secretly, and she would never have saved him.

Something should be said regarding the noise and disturbance created by children of this period. There must be noise, but it should be noise with a purpose—noise that is definitely guided and planned. Children are noisy because they are alive, and the more alive they are the more noisy they are. If properly guided, however, so the noise becomes an ideal for self-activity, and occurring at the proper time and the proper place, there is no reason why it should be discouraged.

The Collecting Instinct.—The children are interested in making collections of flowers, minerals, coins, stamps, and

other curiosities. It is not difficult to turn this interest towards Biblical objects. Competitive games and contests arouse them; so should the effort to surpass former Sunday School records. "Fair Play" is constantly on their lips in their games. Suggest the formation of a school collection of religious pictures, of scrap books or files of models, or of Bible illustrated material. Neat, clean lesson books, careful notes, etc., may be secured in this manner.

Ownership.—This instinct arises in the second year of life. Private ownership cannot be practically abolished until human nature is changed.

Loan a child a lead pencil, and he will use it mechanically; give it to him, and he will use it with still more interest; let him buy it, and it at once is suffused with the halo of ownership. That is the reason why it is advised that, no matter how poor or wealthy a school may be, the children be required to buy the picture-mounting book or note book, while the school supplies the pictures. Similarly, in distributing Bibles and Prayer Books, it is far better to let the children pay, say one-half the cost, in order that they may value it. Ownership, if it costs something, creates interest of a very strong kind. In some schools even the lesson books are sold to the scholars, just as in many public schools to-day. Magazines which we receive free we seldom read. Those that we pay for, we read to get our money's worth.

Constructiveness.—Up to the eighth or ninth year, children do little else than handle things, tear apart, explore, which is the early stage of construction. Later, they put together, when they have learned how to do it. So education seizes on the early years for construction and object-teaching.

Certainty.—The instinct for Certainty appears soon after the child begins to learn and know. It is one of the earliest instincts of intelligent life, often seen before the third year. While the child is very credulous he is being prepared for an

after life of investigation, proof, and certainty. Children first want empirical proof, testing by the use of sensations and the muscles. Authority and testimony are appealed to soon after. They quote others as witnesses. Asseveration is a common mode of bringing assurance—"honest, trulv, deed and double, honor bright, hope to die, sure as fate, honest and true, black and blue, lay me down and cut me in two," are a few of the many terms of adjuration children invent to satisfy their instinct for the true.

Rise of Conscience.—This is the era for Conscience building, as well as for broad information. Conscience is strong, and the questionings of the growing mind show eager desire for information. He still deals with the Fact Questions, and is a walking interrogation point. His questions are "Where?" "When?" "What?" And only towards the end of this period do they begin to be Thought Questions. The child believes in heroes, and does not admire the contemplative life of the hermit. The religion that attracts him now is the religion of action, and not so much of creed and rite. He admires rules, but he wants to see the reason for them. They must be clear-cut, definite, practical, meeting his present-day needs and temptations. He is very particular that others shall live up to rules, even though he may not always do so himself, and he secretly honors them for doing so. He is led by example far more than by precept. His standard will be to do as he sees others do. He will seldom reason out the logic of right and wrong.

Style of the Teacher's Training.—During this entire period, Substitution should be used instead of Prohibition—positive rather than the negative attitude. "Do not read that book," or "You must avoid that class of books," is to increase the curiosity of the average boy to see what is in them. To carefully praise a good book, and tell one or two of its striking incidents, will excite the boy's desire to read it. The

boy's interest is grasped strongly by everything that belongs to the active and to the realistic side of life. Personal exploits, biographies of heroic characters, history presented as dramatization and adventure, these all unite to create a new interest in Bible history and biography, and, through connection with them, an interest also in Biblical geography, in manners and customs, and in the social and religious life of the historical books. This same interest extends to stories of pioneering, adventure, and invention, and calls for the use of the record of missionary heroism as material for instruction in Christian courage.

Childhood.

6-9—Imitation.	MENTAL CHARACTERISTICS—
9-12—Habit.	Shyness,
PHYSICAL CHARACTERISTICS—	Independence,
Less Restlessness,	Indifference,
Still Active,	Group Age,
Truancy,	Memory Age,
Desire for Reality,	Imitates Companions,
Daring Courage,	Lives in To-day,
Sex-Repellent.	Desire for Affection,
	Hero Age,
	Biography Age,
	Collecting Instinct,
	Conscience Rising,
	Demands Reality.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Name the Physical Characteristics of Childhood, 6-12.
2. What Physical Characteristics especially affect Sunday School Teaching, and how?
3. What Mental Characteristics especially affect Sunday School Teaching, and how?
4. When is the "Habit-forming Age"?
5. How does Conscience differ now from the preceding stage?
6. How does Imitation alter in the different stages?

SYLLABUS OF CHAPTER VI.

EARLY ADOLESCENCE

SUGGESTED READING:—THE BOY PROBLEM, *Forbush*.

SUMMARY.

Adolescence—12-18.

BODILY CHANGES.

Awkwardness. Due to unequal growth of body parts. Use positive, not negative methods in this age. Point always Forwards.

Sex-Bodily Changes Predominate. Youth should have the fullest, purest, plainest, direct teaching from Parents now on Duties of Self and Sex.

MENTAL CHANGES.

Sex-Attraction Powerful. Cultivate Idealism of the Opposite Sex. Provide Social Intercourse and Training in polished manners and noble ideals. Need of an adult and intimate woman friend for girls now.

Novel and Romance. Beware of average, untrue, sentimental novel. Give only a very few of the best and those most replete with high ideals of inspirational nature. Give rather Biography, Travel, Heroism, in place of Novels, usually.

Self-Conscious. Sensitiveness is apparent. Pride assumes high place. Age of Ideals. Lives in the *Future*. Ideal is a Possibility to strive for. Reasoning now begins to function strongly. Cause and Effect are seen. Analysis and Synthesis appear. We grow now to think, not so much about *Things*, as about *References* to Things, that is to Relationships, or Philosophic Insight.

Storm and Stress Period. Leads to Doubt and Inquiry. Infidel Reading. Must prove the Faith. Sceptical Period is followed by a Lull. Doubts must be frankly met and settled. Teach Doctrine.

Conversion Period. A Psychological and Physiological, rather than a Spiritual Phenomenon. Every soul has a Capacity for Religion, the Instinct of Religiosity.

CHAPTER VI.

EARLY ADOLESCENCE

Third Period, Youth or Adolescence, 12 to 18: 12-16, Age of Moral Crisis; 16-19, Age of Romance and Ideality.

This entire period of youth, from 12 to 18, is divided into Early Adolescence and Middle Adolescence; Later Adolescence is from 18 or 19 on to 21.

1.—BODILY CHANGES.

It is the Age of Awkwardness.—The bones have grown more rapidly than the joints, so that the child is unable to balance himself properly, and hence is awkward. He has not gained his new adjustment in equilibrium. He is so awkward that he will stumble over a shadow on the floor, and, if the shadow is not there, he will imagine it is there in order to stumble.

Some of the suggestions which Mrs. Birney gives in her splendid book, *CHILDHOOD*, previously recommended, are of great value here. The wise parents will never speak to the children of the Awkward Age, for it only increases their painful self-consciousness. The entire treatment of the awkward boy, "climbing fool's hill," and the silly, giggling girl, will be positive, not negative. Elders will help them to overcome their awkwardness and self-consciousness, to look forward, to be uplifted, to direct themselves in enthusiastic activity.

The prudent mother will never scold her boy for the assumption of mannish airs and proud braggadocio. Espe-

cially will parents strive to make the boy feel at home in his home, free at all times to talk about his escapades, free to bring his companions, even unexpectedly, to call or dine. The unwise mother will be annoyed at the disturbance, and try to make her home a prim prison.

Bodily Changes Predominate.—The mysterious change of Puberty has come. Manhood or Womanhood is developing. The body is growing with extreme rapidity, and the brain not so much. The brain changes are extremely dependent on the bodily alterations. By fifteen the brain stops increasing in size, the large arteries have added in diameter, the temperature has risen almost to a fever heat, the voice changes, the height of the body is increased. The child requires more sleep, and more rest, and more food; yet generally he is getting less rest, and less sleep, and less food. The most careful and loving watch-care should now be given, and right instruction imparted as to the laws of purity, morality, and health. Without any doubt, the position taken by *THE LADIES' HOME JOURNAL* is correct, regarding the necessity for full information on the part of parents and teachers. The only criticism has been that the *JOURNAL* did not dare to speak plainly enough to a mixed audience. This question, however, is to-day one of the most serious that is confronting our Nation. Those things that are of the utmost concern to life, and health, and happiness; those things that ought to be the purest, and sweetest, and the truest; that knowledge which in itself, rightly given, will do the utmost good, and will never do harm, has been entirely omitted from the education of our public schools; has been entirely overlooked by parents and teachers, and has been left to the ignorant, wrong-minded information derived from chums, because, as we shall show later on, this age of adolescence, when bodily passions are at a fever heat, is the age of close, chummy friendship. The boys and girls confide only in their chums. Oh, if

parents but knew the infinite harm that is done by ignorance, they would never hesitate on this matter!

One of our leading Church papers a short time ago said: "It is easier and more pleasant for us to close our eyes to the pressing need for teaching our children plainly the things that make for personal purity, than to warn them against those things that would violate it. Not only is ignorance of vice no protection against it, but it is positively a menace to the purity of a child, or young adult." A committee of the Diocese of Massachusetts presented a careful report on the subject to a convention of that Diocese several years ago.

We have dealt more fully with this subject in the larger text book on RELIGIOUS EDUCATION (pages 139-145—pages that it would be well for every parent of growing boys and girls, no matter how young the children may be, to carefully and fruitfully read).

Many parishes are providing lectures by Christian physicians to boys and girls of the adolescent period, separately, on the physiology and hygiene of life. A special course is furnished for the Sunday School of St. Agnes' Chapel, New York, and it is not infrequent in other parishes. Many parents and teachers ask for books of guidance for themselves. Most of the books advertised for this purpose are more harmful than helpful, but there are a few, which we note below, that will stand the fullest test, and do much good. Among them are Ennis Richmond's THROUGH BOYHOOD TO MANHOOD, and the Rev. E. Lyttleton's THE TRAINING OF THE YOUNG IN THE LAWS OF SEX; THE NOBILITY OF PARENTHOOD, by Dr. Wilson, Physician of the University of Pennsylvania; START YOUR CHILDREN RIGHT, by Dr. Howard; FOUR EPOCHS OF LIFE, by Dr. Elizabeth Hamilton Muncie; THE RENEWAL OF LIFE, by Morley; HERSELF, by Dr. Edith B. Lowry. The Vir Series, known as the Self and Sex Series, are standard books, and perfectly safe. There

are four series for males, and four for females; the former being written by the Rev. Sylvanus Stall, and the latter by Dr. Mary Wood Allen. They are WHAT A YOUNG BOY OUGHT TO KNOW; WHAT A YOUNG MAN OUGHT TO KNOW; WHAT A YOUNG HUSBAND OUGHT TO KNOW; WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW, and the corresponding series for girls. They can be put into the hands of the purest-minded girls without ever a blush. In fact, this entire subject ought to be treated from absolutely common sense stand-points, and not as if it were a forbidden and prudish topic. Certain it is that almost the most dangerous and most active part of our youthful growing nature should not be passed unnoticed by parents and teachers. The harm lies from knowledge gained from unwise companions.

Sex-Attraction is Substituted for Indifference.—One should be trained in courteous, well-bred, high-minded, pure, noble respect and worship. "Idealism" is a good term. Polished manners may be a veneer, covering vulgarity and low thought; but high-minded Idealism is inspiring. The Social Nature now turns to close, intimate friendship in the same sex—chums, we call them.

We pointed out previously that up to the age of eight they are sex-indifferent; that from eight to twelve they are sex-repellent; but from twelve years on they are sex-attracted, the boys casting "sheep's eyes" at the girls, and the girls casting "sheep's eyes" at the boys. Nature intended them to be together; we separate them in school in order to get any study done at all, but there is every reason that the Home and the Church should provide for social intercourse, for the building up of manners and etiquette, and for the cultivation of courtesy and chivalry, for the high ideals and noble inspiration that should characterize one's attitude toward the other sex. This politeness should not be veneer, but should go down to the utmost depths of our nature. A

gentleman is a gentleman at heart, not merely one trained in outward manners. Teach the young man to place the girl, whom he adores with that youthful, but innocuous "puppy-love," upon such a lofty pedestal of idealism, that wrong thoughts of her are impossible. Let the young girl dream of her "Prince Charming," but let that Prince Charming be the true prince in heart and life principles. "Next to God, in the eyes of a young man, is the woman in whom he believes." If parents and teachers in the Church do not teach young women absolutely to respect themselves and hold high ideals, our young men cannot help but be dragged down. The lady who permits her escort at the after-theatre restaurant to puff cigarette smoke across the table, without any doubt lowers the ideal. If the home and the Church are open to our young people of both sexes, in social gatherings, and if the leaders are truly virtuous, dignified, and gentle, right ideals and high motives can be inculcated and "set" into habits. Talking and teaching and reading will never do it alone.

In that splendid handbook of the Junior League, *MAKING MEN AND WOMEN*, by Miss Robinson, we have some advice that is worth quoting verbatim, and worth reading with precision:

"Every girl should have some adult friend, who is a friend indeed, at this time of life, some one who will talk boys with her, and who will not consider her boy-infatuation silly; some one to whom she may talk as freely as to other girls. If that someone can be a teacher or Junior leader, who can be such a friend to all the girls that they will talk together in her presence, she has a wonderful opportunity opened before her. An inestimable injury is done our girls by those who love them best, through ignorance that leads to the very prevalent habit of teasing them about the boys.

"The parent or teacher who can keep up the 'chum' relationship between the boys and girls during the early years of Adolescence, until the sense of sex has become established in purity and sacredness, has done much for the girls as well as for the boys. The 'boy age,' thus pushed back until the age of sixteen or seventeen, may be more intense in its manifestations, but will be fraught with far less danger to the girls.

"To the developing girl of this period, life is full of questions and puzzles. To the mother belongs the privilege of answering these questions, and unfolding the holy things of life; but many mothers do not realize the saving power thus committed to them. The girls must turn elsewhere with the questions which come to every girl, and the teacher or Junior leader must be prepared to be the mother to them.

"How shall these questions be met? As something to be ashamed of and concealed? Never; for they are as much a part of girl nature as is the pretty face and bright, fresh complexion. They must be treated as sacred, and yet with a freedom that shall not tend to morbidity. Information should not be forced upon girls, except in cases where health demands it; but questions should be answered honestly, reverently, and without the slightest embarrassment."

2.—MENTAL CHANGES.

The Novel in the Age of Romance.—President Butler, in one of his class lectures, dealing with the fondness of the adolescent for the romantic and sentimental, stated that, in his opinion, it was wise to curb rather than to feed these over-urgent passions at this time, at least before sixteen or seventeen. At this time the child needs guiding and subduing influences, rather than to have his imagination fed by wild day-dreams, and air-castles of romanticism. Day-dreaming and air-castles are needed, as we shall show later, but not

along these lines of unreality; and so he urges that the novel be kept from our young people, and that in its place be given books of biography and travel and heroism, all of which are possible of realization. If the novel were true to life, it would perhaps not be so dangerous; but it is not. Every novel ends one way, at least if it is to have a sale—"then they married and were happy ever after." Moreover, the novel of to-day is not what it was a single generation ago. A quotation from *THE LONDON TELEGRAPH* of recent date says: "It is common knowledge with everyone who reads books that, during the last generation, the English novel has steadily claimed a greater freedom. Subjects are now dealt with at which the mid-Victorians would have hid their faces. There is a realistic treatment and a frankness of language concerning matters of sex, which the last three-quarters of the nineteenth century would not tolerate. Let it be remembered that we have not advanced. We have gone back."

Mrs. Lamoreaux, in her little book on the *UNFOLDING LIFE*, has written some bright and interesting paragraphs upon "The Reading Craze," which deserve to be quoted in full:

"The flame of hero-worship is fed from two sources—the life of someone near to the child, and the passionate delight in reading which characterizes the years from about ten to fifteen, and is especially marked from twelve to fourteen. The choice of books will naturally be governed by the strongest interests. We are not surprised, therefore, that every page must teem with life and chronicle some achievement, preferably in the physical realm; for, in the thought of the Junior, 'Greater is he that taketh a city, than he who ruleth his own spirit.'

"Toward the latter part of this period the sentimental novel, with all of its froth and perverted ideals of life, appeals

to the girl, and it is an open question which is more pernicious, 'Deadwood Dick and the Indians,' or 'Love at Sight.'

"When it is remembered that during these years the desire for reading is so great that it will be satisfied, surreptitiously if not openly, that the heroes and heroines strengthen ideals of their own type in the soul of the child, that these are the years in which taste is being formed, not only in reading but in living, Nurture again has a great task outlined. 'What is the best way to keep a boy from eating green apples?' a prominent Sunday School worker often asks, in a convention. The answer never varies: 'Give him ripe ones to eat!' The child who has plenty of well-selected, wholesome literature will have no appetite for the baneful. Biography of the heroic type, exploration, adventure and charming romances, like the Waverley Novels, will help to lay sane and pure foundations of character. The missionary boards are now putting out books as thrilling and stirring in their situations as any yellow-backed novel. These the children devour, and the spiritual heroism makes its silent appeal along with the physical.

"This delight in reading makes comparatively easy the formation of the habit of daily Bible reading. If 'the life is more than meat,' then the time taken by the father or mother to select fascinating Bible biographies and stories, and tactfully to supervise the reading, is, at least, as wisely expended as that used in training a grape-vine, or sewing a lace edge on a ruffle. Is it not strange that there is such distorted perspective and false balance of values in regard to what is worth while? The cares of this world crowd out so many supreme things. Many a temptation in later life would have its antidote if the Holy Spirit could bring the needed Scripture to mind; but, because some one substituted the lesser for the greater, solicitude for external appearance

instead of inner furnishing, the Word is not there to be recalled."

There are several splendid lists of books which can be recommended for general reading. Such a list is given in *A MOTHER'S LIST OF BOOKS FOR CHILDREN*, by Arnold; *FINGER POSTS TO CHILDREN'S READING*, by Field, in the lists of the Church Library Association; in Margaret Sangster's *RIGHT READING FOR GIRLS*, and in the special lists of missionary books published in *THE SUNDAY SCHOOL PROBLEM SOLVED*, the catalogue of the New York Sunday School Commission. A very wise care should be exercised with regard to the popular ephemeral novel, issued with such glaring headlines, as the "Six Most Popular Novels of the Day," or the "Five Best Selling Books." Each season now sees a number of books for which one can find no *raison d'être* but their impropriety.

Self-Consciousness and Sensitiveness are painfully evident. Personal care of dress and appearance shows itself. Pride assumes a high place. Ideals of dress are lived up to most fastidiously. Miss Uhl tells the story of giving a cheap scarf-pin one Christmas to a youth in her class in St. George's, New York. The next Sunday he came, wearing it in a soiled cravat, but with his hair brushed and his shoes shined. The succeeding week, the tie containing the pin was spotless; next, the clothing was more neat, the hands and nails immaculate. Other improvements in dress and manners followed. Miss Uhl declares, "It took just one year to live up to the ideal of the scarf-pin." But it was worth while.

Age of Ideals. Lofty aspirations attract and hold. Desires to do something in sacrifice and devotion—enter the Ministry, Church Work, etc.—appeal strongly. The altruistic feelings of humanity take hold on him. Drs. Starbuck and Coe have made minute searches as to the appearance and power of such altruistic hopes and ideals. The lad is full of

day-dreams and plans. We see him follow Ideals as fads and fancies, holding staunchly to each one for a short time, and then dropping it for another.

Day-dreaming may be carried too far, yet we must let the person see the castle ahead, as in Cole's picture of Youth on the Voyage of Life. If we expect achievement, we must remember Joel's ideal of people in the Age of Prosperity when he says, "Your young men shall see visions." "Ideals," says Professor Jones, "are the most wonderful things in the world." They correspond to the apple in front of the horse's nose. Ideals are never realized; for, when an ideal is realized, it ceases to be an ideal, and becomes a fact. An ideal is the "*vis a fronte*," the force from in front. We can put it tersely by saying that before the age of eight, the child is ruled by the "*vis a tergo*," by the force from behind, usually the slipper; that from eight to twelve he is guided by the "*vis internus*," the force from within, his own impulses and desires; that from twelve years on, his mainspring is the "*vis a fronte*," the ideals and visions ahead.

Reasoning and Developing Reasoning is Seen now. Cause and effect are grasped. Analysis and synthesis combine. A new world is opening, and the long vista of Investigation and Inquiry dawns before him. Things and persons will be loved for a time, then doubted and dropped. Questioning the foundations, reasoning, "Why?" will be uppermost in everything. The Youth may appear fickle and fanciful. Life grows larger, past ideals are insufficient. Let us see how this works out according to the psychology of our previous study. The child now sees cause and effect, because he sees relations, because he compares events. He has formerly taken his knowledge as unrelated facts, and now he relates those facts, and weaves them into a system. In the early stage, the thinking process was synthesis, and then analysis. Now it is synthesis, analysis and re-synthesis. Formerly he cut the

stones of his mosaic pattern, now he arranges them together to form the pattern. Now he can handle abstract thoughts, and think without images or pictures.

When reason has developed well, we have secured the change between youth and manhood. The bulk of adult thinking is not so concerned with things, as with references to things. We can figure for ourselves about hours and cents, about feet and pounds, with never an image of real money, or the articles for which money is paid, or the merchandise weighed and measured. We can live in a world of symbols which stand for, and refer to, material things. This, as we have said before, shows somewhat the difference between the developed and undeveloped man.

The appreciation of relationships—"relativity" we call it—is the first real glimpse of the world. We have not reached the proper view of our environment until we see that all things are connected. It has been well said that "most of the world is asleep because it has been taught facts alone." When we see relationships in their full significance, we reach the stage of philosophic insight, and have our new view of the world. Insensibly, instinctively and without escape, we are led up to God as the unit and Centre through which all things in the universe are unified and related.

"Storm and Stress" Period. When puberty has well advanced, the bodily and mental changes send the Youth through a fiery, seething furnace of unrest, of questioning old faiths, of realization of sin, doubt, and anxiety, both of his religious faith and its verity, and of his own salvation. Conscience is acting vigorously, and it drives the youth to personal investigation. He devours infidel and even atheistic books. He is an object of solicitude to home and Church, who imagine he is wandering into irreligion and godlessness. Never mind! Starbuck's figures prove that not more than five per-cent (a mere fraction), ever drift permanently away

at this time. Almost all come back to the fold, with faith better grounded for the proving and testing. They remain steadfast forever then, or are overturned in the second upheaval, that often ensues in Later Adolescence or Early Manhood.

The sceptical age, which may be between twelve and fifteen, is followed by a period of diminished scepticism in religious questions. Between fifteen and eighteen, there is no such persistent exercise of doubt as there is in the earlier period. There is rather indifference or unreasoning acceptance, whichever it may be, of religious questions. After the age of eighteen, for many men the great wave of doubt comes, and for many women about two years earlier. There are two chief causes for adolescent scepticism. (1) An instinctive tendency to doubt, a rebellion against authority of all kind. (2) The re-action of reason upon new facts put before it without proof.

The Youth demands proof. He does not deny the teacher's statements, at all because he doubts the teacher, but because he naturally needs proof. He wants to build up a logical system. There is no time in a person's life when his reason is so unflinchingly logical, so indifferent to consequences, as now. And since it is the age of doubt, it should be met with the utmost sympathy. There should be no word of reproach. Our religion will bear investigation. We should not form doubts in them by suggestion, but when they do arise, we should have wisdom and courage to deal with them properly. Do not treat doubt as wicked or, on the other hand, as "smart" and commendable.

The Sunday School is not the place to drag in mooted questions of criticism, but it is the place to settle doubts when they arise, and a doubt should never be allowed to linger and lurk unanswered. As we said before, when a pupil comes with a query during this Age of Doubt, answer the child.

Do not turn him away. If you do not know, say so frankly. It will not be to your discredit. No one is supposed to know everything. But when you say "I don't know," be sure to add, "But I will find out," and then never fail to find out. Do not "bluff" the boy off. If you have not ability enough to transfer the knowledge from your source of information, then take him to someone who can deal with him first-hand. At any rate, under no consideration, let the doubt lurk. Some of the saddest instances of the result of this policy have come to the knowledge of the writer. One bright Yale man in post-graduate work in Columbia, said he had not been in Sunday School since his college days, because he had asked his teacher a question which she could not answer, and he thought if she did not know, the whole of religion was a fraud. In a Washington Sunday School Institute, a teacher stated that a lady had committed suicide, who, on her deathbed, blamed her Sunday School teacher for not answering her doubts.

One must watch carefully for this period, for the Course on Christian Doctrine, which should be given at this time, may be given too early or too late. A teacher in one of our large city schools said that she had given the Course on Doctrine to girls of thirteen, who appeared absolutely uninterested. They queried, "Why should anyone want to prove the Resurrection of Christ, or His Divinity? Does not the Creed say so? Does not everybody believe it? Was not that enough?" The next year she was teaching the Apostolic Church, and they were that year in the Age of Doubt and Investigation. Then they were asking her to prove the very questions that she had proved the year before, and which did not properly occur in their text book. Doctrinal material should be given in full during this time, and the child cannot have too much of it.

Nor should we be afraid of science. Science to-day is swinging back from the materialistic towards the spiritual interpretation of the world, and scientific men are ranging themselves in increasing numbers in the battlements of the Faith.

It is the Conversion Period. The psychology of conversion shows that this phenomenon, with its "sense of sin," is a physiological and psychological, rather than a spiritual, development. It gives the ripe and fitting time, however, for Christian and Spiritual teaching. Like other instincts (love, curiosity, altruism, etc.), the Instinct of Religiosity should be seized and made use of. It is the Conversion period, and should be used as such by the Church.

Sin, however, and its realization by those who have fallen into its meshes, is a very real thing. It is the transgression of God's law. It is passing over the line. It is the failure to come up to the highest ideals which God intended us to reach. Modern studies in Criminology show how real sin is, and they also show how sin and disease are yoke-fellows, and that perhaps three-fourths of all the disease with which this world is inflicted is due directly or indirectly to sin,—sin on one's own part, or sin on the part of one's ancestors.

And yet every soul, normally constituted, has the capacity for religion. "It is human to be religious. It is something less than human, or more than human, or somehow extra-human, not to be religious." Miss Harrison, in her wonderful *STUDY OF CHILD NATURE*, has a splendid sequence of pages covering this topic. No teacher should fail to read it. She points out that all religion is based on the need of the soul, the hungering after something higher and better. There is a ceaseless craving for satisfaction which lies at the bottom of religion, and she also shows how the present age attempts to satisfy the deepest needs of human nature with husks, rather than kernels; with leaves and chaff, rather than fruit;

with a more abundant supply of physical comforts and sensuous pleasures, constituting the very means for thwarting the religious life.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Name the Bodily Changes at Adolescence.
2. What difficulty does Awkwardness present?
3. How should Sex-development be met in Education at this Age?
4. How should Sex-Attraction be met?
5. What duty have the Church and Sunday School in the matter of developing High Ideals and Social Intercourse?
6. What advice is given regarding the Reading of Novels?
7. What place has Pride at this age?
8. Why are Ideals most powerful factors in Character-training?
9. Explain Reasoning and its development.
10. What is meant by the "Storm and Stress Period"?
11. How should we meet the Age of Doubt?
12. What is Conversion?
13. How is Conversion to be dealt with?

SYLLABUS OF CHAPTER VII.

PERIOD OF ADOLESCENCE.—Continued

SUGGESTED READING:—THE TEACHING OF BIBLE CLASSES, *Sec.*

SUMMARY.

- Conversion is a Crisis, a Psychological and Physiological process, rather than a Spiritual one.
- According to the Hughlings-Jackson Theory, there is a Transfer of Brain Powers now from Lower Levels to Higher ones.
- Three Stages—12-16; 16-18; 18-24; *c.g.*, Ferment, Crisis, and Reconstruction.
- Signs of Ferment are Doubts, Ideals, Mind-wanderings, Storm and Stress, and Altruism. Life may appear inconsistent with it. It is the direct action of the Instinct of Religiosity.
- Second Curve is between 17 and 19. The Third is between 30 and 33. Neither are so sharp and may readily be overlooked.
- During Adolescence, the Child *personalizes* Religion. It is the time, therefore, for Church Activity and Service.
- Gang Age. Boys are in "Gangs" and Girls are in "Cliques." "Gang" is a bad name for this Instinct, through "auto-suggestion." Parents fail to understand and sympathize with youth enough now, though the youth yearn to cling to and confide in older persons. Use this Instinct in Class and Club-organization, through (a) "Following the Leader"; (b) Self-government.
- Conscience needs strengthening. Give Laws and Sanctions for Conduct. Guide by Ideals. Conscience is Moral Judgment, plus Feeling of Obligation.
- Enlightenment, Aufklärung, Clearing-up Time. Means a New-view-of-the-World. Settlement of Doubts comes now, Peace and Calm.
- Will is developed at this time. Shows strong Personality and Determination. Moral sense of Right and Wrong is not so strong in Boys as in Girls. Crime and Destruction apt to develop. Bravery is so great that we actually gain by making Church

Demands and God's Service hard. The harder the "Call" the more eager men are now to obey.

Ritual Appeals to the Adolescent, because it seems "an outward and visible sign of an inward and spiritual" Faith, due to Ethical Dualism, of old tribal remains. Girls like the Ritualistic and Symbolic more: Boys the Spectacular.

Prayer-Life of Adolescent apt to waver now, and Prayer to be dropped. Renew it by Providing Prayer Material.

CHAPTER VII.

PERIOD OF ADOLESCENCE.—Continued.

What is Conversion?

How do we explain Conversion, psychologically and physiologically, if it be not primarily a spiritual and religious phenomenon? Its peculiarity is a crisis, a bearing down and depression of the physical and moral forces of life. Then, suddenly, in an ascending curve, there comes a rise. First there is a lull, then a storm, then peace. The outcome is not a child, but a man. If the Hughlings-Jackson Three-Level Theory of the brain be true, there is at this time a final and complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels. And this "personalizing of religion," as Coe calls it, comes to boys and to girls differently. With boys it comes later, is more violent and stronger. It is more apt to come with them when alone. With girls, it is less violent, but there are times of storm and stress, and weary tossing up and down in seas of doubt. It is apt to come to girls in a Church service, more than when alone. But there is apt to be more doubt with boys than with girls.

"Next to the physical birthtime, this hour of psychical birth is most critical." The adolescent period may be divided into three stages: from twelve to sixteen, from sixteen to eighteen, and from eighteen to twenty-four, roughly; termed the stages of Ferment, Crisis, and Re-construction. It is the time for definite religious work, when religious feelings are

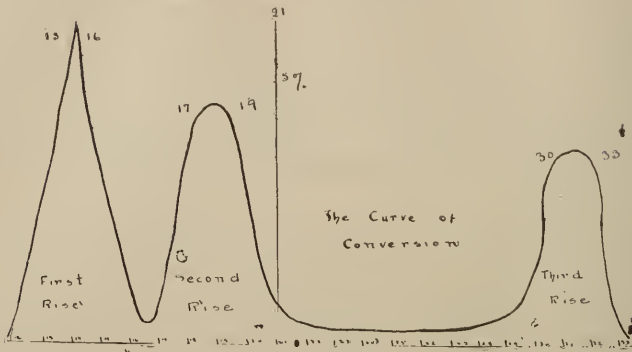
deepest, and the soul is most easily and naturally stirred. The golden time for Conversion is from about fourteen to nineteen. Sixteen is the year when the curve is highest, according to most of the studies that have been made. Social activities, the appeal to the senses of individual independence, and the feeling of enthusiastic altruism, are so strong at this period, that they should be appealed to. Christian activity and the power of service should be utilized, and thus strengthened and fixed.

The adolescent youth should feel, that the work which he is doing, the part he plays in the Church's activity, is of value, and appreciated by those for whom he works. Let him have something to do, and let that something be of a character as shall suit his gifts and interests so far as possible.

And the services should be planned to meet the needs of this stage, both those of the Church and of the Sunday School. The Music, the Address or Sermon, the Reception of the Offerings, the Closing service, all should be arranged to be of a nature appealing to manhood. The Hymns should suit the needs of adolescent nature. The trouble has been that the Church has planned chiefly to reach adults, rather than the young people.

Curve of Conversion.—Professor Starbuck wrote a book a few years ago which is a study of THE PSYCHOLOGY OF CONVERSION. He made a very detailed research, and his results are incontestable. Professor Coe, a devout Methodist, who would be inclined to accept the old view of Conversion, brought out his book in 1900, on THE SPIRITUAL LIFE. He accepts Starbuck's Curves. Stanley Hall, the author of ADOLESCENCE, that enormous two-volume study of this subject, accepts Starbuck's Curves; President Butler and Dr. A. A. Butler; Professor James and Edwin F. See; Dr. William B. Forbush and Professor Haslett, in fact, every writer on this subject to-day accepts Starbuck's Curves, so that prac-

tically they can be considered as standard. These are the Curves: they are worth careful study:



CUT No. 16.

Somewhere between thirteen and sixteen, differing with boys and girls, comes the first rise in the Curve, sharp and distinct. There is no mistaking it. The signs will be the Doubts, the Ideals, the Mind Wandering, and Storm and Stress, and the sudden Desire to do something for the Church, or for mankind.

It may come with a life that is very inconsistent, for, practically it has very little to do with life; it is an inclination to altruism, to do good, to do better service. The child may be very inconsistent and seemingly indifferent to religion. You say, "Oh, that child is not fit for Confirmation." Yet, it is undoubtedly the leading of the Spirit. It is undoubtedly the time when the iron is white-hot. Now remember that the iron does not become white-hot because you are going to mold it. It becomes white-hot because it is in the fire. So it is with conversion. This storm and stress period, this upheaval, this grace, does not come properly from a religious source. It comes from a physiological and psychological one, as we have said before. It is the time when the iron is white-hot, when the child is moldable, when the

instinct of religiosity can be reached and touched. It is the time to strike for God. The change of life and conduct will follow after, not come before.

We have often asked, "How can you expect a child to be good until you have given him God's power in Holy Baptism and Confirmation?" How can you expect him to be good any more than you can expect a sick person to walk without strengthening his muscles? If one has lain in bed for a month, he can readily say, "I cannot walk." No, nor would he e'er be able to walk until he got up and practised.

This period may last two weeks, two months, possibly a year; but is more likely to be very short than at all long. The iron does not stay white long. Then there is a sudden drop of indifference. Then somewhere between seventeen and nineteen, there is a second rise in the Curve, not so high as before, nor so sharp and strong; but longer and broader—that is, extending over a greater period. This is a second chance to reach the child. Not being so sharp, it may be overlooked; whereas it would take a blind man to overlook the first curve. The drop occurs again, and somewhere between thirty and thirty-three there is a last rise, not so high as the second time, and of about the same duration. But if the man has not been reached then, where is he? He is in the home, sleeping late on Sunday mornings, or reading the Sunday newspaper, or, perchance, playing golf or riding the automobile. He is usually not in a place where he can be reached. And the woman, where is she? In the home, occupied by home duties, in society with its distractions; but by a beautiful coincidence, it sometimes happens that the woman, marrying young, has her little child, now in the first period at twelve or thirteen. This child is reached, and "a little child shall lead them" is shown by mother and child coming hand in hand to God's Altar. Scarcely well is it to run the risk of waiting for this

last period, however, for the Y. M. C. A. figures show that only five per-cent are reached after the age of twenty-one.

During this period of adolescence, the child now passes out of the stage where the whole family or the entire race is initiated into a religion because of the belief of the chief leader. He no longer speaks of "our church" or "our" position, whatever it may be, in the impersonal way so customary a year or two earlier. He forms his own views. He is a Christian because he personally embraces Christianity. He must stand on his own feet. This is the natural and appropriate time to put the question, "Do you believe?" It is the natural and appropriate time for the personal assumption of the vows made for one in Baptism, or for otherwise serving God in the Church.

Only two points in this connection can be touched upon here. The first is an eagerness for service. The young person is now ready, not only to follow a leader, but to fight for and champion a cause.

If, on the other hand, the scholar arrives at the period for grasping a specific truth, and does not find that truth, if he is ready for a new stage of spiritual development, and is still fed only on thought suitable for earlier stages, his spiritual development is in danger of being impoverished, or even permanently arrested.

At this period of development, there are lulls between the crests of the waves. Their explanation is largely physical, for the lulls are probably given us that the child's body may gather power. It is the law of rhythm that goes all through life. Nature shows it in the hibernation of Winter, and one should not be discouraged, if, for a year or two, persons of various ages show a lull of interest, even in religion. There is little to do during such a time, but to wait until the lull passes away, and the interest arises once more.

When, therefore, Dr. Stauley Hall speaks of Conversion as a natural regeneration, and a "physiological second-birth"; and Dr. Starbuck calls it a "distinctively adolescent phenomenon," they are simply reducing this critical religious experience to the terms of physiology and psychology, recognizing that the ordinary development of life is according to the laws of God.

The So-called "Gang" Age.—The use of this word, "Gang," applied to boys, is one of those singularly inconsistent lapses of speech which do more harm in a single word than many labored chapters can correct. "Give a dog a bad name, and hang it." Give defenceless and ingenuous boys at this age a class name that allies them with criminals, and they will hardly thank you; nor will instructors who have any conception of auto-suggestion. The boys are going in gangs, and the girls are going in cliques. The father suddenly awakens to the fact that his lads and he have grown apart. The peculiar self-centeredness and sensitiveness of this period are the causes of it. And yet the adolescent youths are yearning for sympathy. As we noted under the preceding period, they yearn to be loved, but they will not show it. Wise are the parents who keep in touch with their children now, who encourage confidences, who never scold or repel them, but who do advise and guide them; who get them to tell even of wrong doings, and wild oats, and shady actions, aiming all the while to guide and lead and help them. A child will form an attraction for one older and wiser than himself, and when he respects and loves, will devotedly yield his life rather than be untrue. The best teacher now is an older woman, or man who remembers his own adolescent age. The unfortunate trouble with men at this time is that they do not remember it.

The extreme danger of following a harmful, wicked leader is obvious. "Leading straight" is a pre-requisite of a friend. Only genuine sympathy on the part of a teacher can hold a

class at this age. "The follies of youth," the lad's "conceit," the girl's "frivolity," become unbearable to any save one who can "understand."

Use this gang instinct in class organization. The gang instinct means two things—following the leader, and self-government. The Day School recognizes it, and in New York we get the leader of the gang, *with* his gang, into the club, in the night school, and from there to the educational classes below. Form every class in the Sunday School into the nearest approach to a gang, and give it a name. You cannot call it "St. Philip's Gang," "St. George's Gang," "St. Bartholomew's Gang"—that will scarcely do. Nor do the names "class" and "club" quite satisfy. A good plan is to call every girls' class a "Guild," and every boys' class a "League." Let them elect their own officers, but not the teacher as one. Let the teacher be merely the director, "the power behind the throne." Let one youth be president, one, treasurer, one, secretary, and all the rest, vice-presidents. Give everybody an office. Let them take turns in conducting the class recitation. *You* will probably think the lesson will not be so well taught. *They* will certainly think it better. You will have to do more work, study harder, have the class leader each week at your home, and possibly spend hours going over the material with him or her; but the co-operation on the part of the class, the interest taken by them in their work, will well repay the effort. School after school, teacher after teacher, are bearing witness to-day to the Pedagogical value of this plan. Many a Day School teacher, working out this system in the Sunday School, has said, "I never got such work out of my scholars before, as I do now."

The Strengthening of Conscience.—Conscience now needs definite laws and sanctions for its actions. Hitherto the boy has lived his parents' lives without protest, he has done what his teachers, his society, required. Now he must stand by

himself. He looks forward and not backward, up and not down. He may look up and forward to evil and sin, or he may look forward to ideals that are righteous, and noble, and generous and true. His mind is marvellously receptive to suggestion. The brain is quick to perceive, the muscles to act. If evil inclinations manifest themselves, counteract their influence, not by dwelling upon them, but by substituting something else that is noble. Someone has said: "We grow toward goodness rather by pulling ourselves up to it, than by pushing ourselves away from evil."

A thorough treatment of conscience is given in Huckell's *A MODERN STUDY OF CONSCIENCE*.

The Century Dictionary defines Conscience as: "The Consciousness that the acts, for which a person believes himself to be responsible, do or do not conform to his ideals of right; the moral judgment of the individual applied to his own conduct, in distinction from the perception of right and wrong in the abstract, and in the conduct of others. It manifests itself in the feeling of obligation or duty, the moral imperative—I ought, or, I ought not; hence, the Voice of Conscience."

The latter part of the Century Dictionary's definition of Conscience permits us to divide this much debated subject into two parts, which can then be separately handled and settled. There is the moral judgment of the individual, which, like his literary or artistic judgment, can be developed by training, until it becomes his reasonable adviser in all matters that come within its province; and it is the function of moral judgment, thus trained and reliable, or, on the contrary, untrained or mistrained and unreliable, to present the case arising in any moral crisis before the individual mind. At such a moment Conscience, apprehending the presentation, discharges its whole function of the feeling of obligation by

issuing the moral imperative—Do this; or, Refrain from doing it.

The Enlightenment, the Clearing-up Time.—The youth is easily guided and led out of his erratic doubtings, into definite, clear convictions on any subject. Give him logical, reasonable proof, and he is satisfied. His reason is so active that it demands proof. This period has been called the “Aufklärung,” the “clearing-up” of the unsettled questions. The youth is eager for facts and reasons. His animated face shows it. “The masklike, impassive face at this age,” says Forbush, “is a sign of a loss of youth, or of purity.” “He who is a man at sixteen, will be a child at sixty.” Starbuck fixes the acme of the doubt-period at eighteen, the commencement of Later Adolescence. The Storm and Stress Period ends in a Crisis. There is at first the lull, then the storm, then peace; and at the end, when peace comes, we find we have Man or Woman in place of Boy or Girl.

The youth has gone through the turbulent rapids, and has come out into the quiet lake beyond. No wonder a father said the other day: “I understand now why my boy wrote home from college, ‘Father, I can’t explain how I am different, but somehow there seems to be rolled away from me a great load. I look at the world differently. I seem to be lighter-headed, and it is all so much brighter around me.’” Of course it was, it was the Enlightenment.

Development of Will.—We have referred before to the fact that Will is developed during this period, and we supply a special chapter toward the end of the book which treats of the Development and Training of Will. The father looks one day into the eyes of what he thought was his little boy, and sees looking out the unaccustomed and free spirit of a young and unconquerable personality. “Some mad parents,” remarks James, “take this time to begin the charming task of breaking the child’s will, which is usually set about with the same

energy and implements as the beating of carpets." But the boy is too big to be licked, or to be mentally or morally coerced. Haslett says, "Most fights occur at this stage. The youth is apt to cause more real commotion and trouble to the hour, than at any other time between birth and maturity. It would seem that he smells fight and contention in the very air he breathes. If he cannot fight, then smaller ones are encouraged to engage in a friendly scrimmage—trouble he must have."

Some reformers think that if a change for a purer moral life does not occur before the age of twelve, it is not likely to be accomplished, except at great cost afterwards. The forces and qualities that are present and dominate before puberty are likely to be strengthened by the change. Hence the argument for the early and careful religious and moral training of children. It is an illustration of the great fact that life tends to hold together, each stage preparing for the following stage.

"The moral sense in boys is not as acute as in girls. Boys do not make such fine distinctions in relation to right and wrong. Swearing, stealing, lying, incendiarism, murder, etc., are crimes to be avoided, as the boy of thirteen or fourteen views things. Acts must be very wrong, very violent and harmful, or he will not be so likely to think them serious. Girls mention immodesty, untidiness, pouting, carelessness, masculinity, etc., as wrong. With them it is taken for granted that the baser and more violent crimes are violations of right. The first crime that comes under the ban of the law is *vagrancy*, including petty acts of pilfering. This is the age when boys are apt to become general nuisances, imitating in no small degree their superiors in this line."

It is the dime novel, the "yellow-back literature" stage. General meanness develops fast when once started. Crime against property follows that of vagrancy, as a rule. Destructiveness manifests itself, with native tendency to torture and

destroy. This is the age when orchards are apt to be visited frequently by boys; buildings, notices, and fences disfigured. Crime against persons follows that against property. Dr. Marro finds that before fifteen, crime against persons is rare compared to the ten years following that year. Most frequent infractions in prisons are by young men. Sikorski reported that the most frequent infractions against the rules of the military school were from thirteen to fifteen. A study made by Dr. Marro of over 3,000 students in academies in Italy, shows that conduct is good at eleven, but falls away down to the lowest point at fourteen, and gradually rises until the highest point is reached at eighteen.

We hesitate whether more to be afraid of or alarmed for this creature, who has become endowed with the passions and independence of manhood, while still a child in foresight and judgment. He rushes now into so many crazy plans and harmful deeds. This age—particularly that from twelve to sixteen—is the most critical and difficult to deal with in all childhood. It is because the boy now becomes secretive. He neither can nor will utter himself, and the very sensitiveness, the longing and overpowering sense of the new life, is often so concealed by inconsistent and even barbarous behavior, that one quite loses both comprehension and patience. The more difficult the task assigned, the more likely will the adolescent youth undertake it. Things must not be made too easy for him now. If there is a fair amount of worth in a person, he is willing to be considered capable of a difficult task.

The Church and its work should not be made too light for the youth, nor should the Christian life be presented as a flowery path. The narrow, stony road will appeal to young manhood just because it is so difficult. It has been argued, and argued well, that the scarcity of men in the Church is largely due to the ease with which people can enter its mem-

bership. The Christian path, in its Christo-centric character, has now a splendid hold upon the eager youth, furnishing a logical, clear, doctrinal system on which to build. Now can be comprehended, for the first time, the meaning of the Sacrifice of Christ, the New Testament ideas, the Atonement, and the Messianic Forecast.

Ritual and Adolescence.—Professor Haslett, a Congregationalist, in his PEDAGOGICAL BIBLE SCHOOL, points out the importance of ritual during the pubescent period. Many others have done the same. There are two periods in life when ritual appeals. First, in the Kindergarten and Primary, ritual appeals, because of its poetic symbolism and teaching. The ritual of the younger school, therefore, ought to be expressive of deep meaning, and the children should be taught the meaning of each form and act. The more there can be of ritual—and we are speaking of it in its broadest sense of action, and symbol, and form—the more will the school and its conduct appeal to the smaller children.

But in the Adolescent period, ritual is desirable for another reason. Unconscious ethical dualism is almost certain to be present. In THE BOY PROBLEM, Forbush states: "Ethical Dualism, a trait of semi-development, and one with which we are familiar among American negroes, is characteristic of immaturity. It is the trait of the person who has not yet accepted the responsibility for his own life. None of us entirely shakes it off. Not only is the Sunday boy different from the Monday boy, the boy praying different from the boy playing, the boy alone or with his parents or his adult friends different from the boy with his comrades, but, as in savagery, the ethics of the boy with his "gang" is different from that with other boys. It is the old clan ethics. This idea that loyalty is due only to one's tribe, and that other people are enemies, and other people's property is legitimate prey, is just the spirit which makes the

'gang' dangerous, and which suggests the need of teaching a universal sociology, and of transforming the clan allegiance into a chivalry toward all. The clan is a step higher than individualism; I would recognize it, but I would lead its members to be knights rather than bandits."

This ethical dualism is a phase of that peculiar self-consciousness and desire for show, to make an impression, at this age. The youth is particular that his gloves shall be new and spotless, but is not so insistent that there shall be clean hands under the gloves. This enters into his religion, and is the explanation of the fact that the ritual of this period differs largely from the ritual of the Kindergarten and the Primary. The ritualism of the Kindergarten and Primary Periods is the ritualism of the symbolism, with that deeper mystical meaning which appeals to the very young child. The ritual of the Adolescent is the ritual of Show, "an outward and visible sign," as it were, of "an inward and spiritual faith." The life may not accord with the profession, and yet often the only thing to hold the life is the profession. Teachers and clergy, as well as parents, should realize this condition, and be very patient with the inconsistent lad or maiden.

While girls are more interested in the ritualistic and symbolic; boys enjoy the spectacular phases of the ritualism more. Girls are more impressed with their meaning than boys. "Those Churches that practice Confirmation, enriched by splendid ritual, are in accord with the real nature of things, and should be influential in arousing the Churches at large to make proper provision for this critical stage of life," writes Haslett, a Congregationalist.

Strangely and yet naturally, the adolescent boy is now in a particularly dangerous position, just because of his Ethical Dualism. He realizes, more or less sub-consciously, the inconsistency of it all; he has dropped his private pray-

ers. He will not acknowledge that he has dropped them, and if you were to ask him the frank question, he would almost certainly tell an untruth. Save him from temptation by avoiding such a question, but lead him indirectly to a renewal of his prayer life, and through it to his hold on God, by putting prayer material in his way.

There is a very strong statement by Dr. Butler, quoted from Professor See: "I know of no better method than that of a young teacher of boys, whose statement I condense:—One week before a talk on Prayer, and before I have announced the subject, I hand each boy an envelope, say the contents are confidential, and I know he will comply, as a personal favor. In each envelope is a note, saying that I am subject to certain temptations, and that I am liable to discouragement. I request that, in saying his evening prayers, he will mention me to the Heavenly Father, and will continue this until our next meeting. I add, that by carrying out this request he is helping me more than he can fully understand. It is remarkable how the boys, aged from fourteen to seventeen—a time when many boys who have been in the habit of daily prayer are gradually relinquishing it—respond to this personal request. Without asking, I discern by the warmth of their greeting, or by some remark, that they are responding to what is, in most cases, an entirely new conception of private prayer—that of praying for someone outside of their own family. In some cases, boys who have already discontinued daily prayers, are led to resume them. When the day comes for the talk on Prayer, all are better prepared to listen and learn from it what I am able to offer. As I have not neglected to bear them in mind daily, a sympathy springs up between us which was not apparent before. A channel to the boy's soul has opened."

Another method would be simply handing each of the older boys and girls—from twelve or thirteen years up in

the Sunday School Senior grades—prayer cards of the Graded Prayer Card series of the Commission—not with the presumption or intimation even, that they are not saying their prayers, but with the suggestion that perhaps they might find some of these prayers useful. And perhaps you might obtain a pledge from them to make use of the prayers on the prayer card. In this way you will not subject them to loss of their self-esteem by a public avowal of retrogression, or lay them open to the temptation to tell an untruth to hide the conditions. And this practical Christianity is more important and significant than we realize. It lies in the very heart of the future of our nation.

As the plant wizard Burbank has said: "The wave of public dishonesty which seems sweeping over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. . . . The child is the purest, truest thing in the world. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences, and to influences to which no plant is capable of being responsive."

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is Hughlings-Jackson Theory, and how does it affect the Adolescent Period?
2. What are the Three Stages of this Period?
3. What are the signs of the First Stage?
4. What opportunity do the Three Stages offer?
5. How does the child regard religion in Adolescence?
6. Explain the "Gang Age," and tell fully how it affects Education.
7. What methods can be used best for Classes and Clubs under this instinct?
8. What is Conscience?
9. How can we help its development at this time?
10. What is the "Enlightenment," and what does it mean for Religion?

11. What dangers arise from the development of Will at Adolescence?
12. How can we best present the Cause of Christ?
13. How does Ritual appeal?
14. How does the Ritualistic appeal differently to boys and girls?
15. What is said on the Prayer Life of Adolescent youth, especially the boy, and what can we best do for him?

SYLLABUS OF CHAPTER VIII.

LATER ADOLESCENCE

SUGGESTED READING:—THE PSYCHOLOGY OF RELIGION, *Starbuck*.

SUMMARY.

Later Adolescence.—Every man is his own World-builder. View-of-the-World is due to “apperceptive basis,” through Education and Experience.

Adult Age.—Little room for Education, as Character-building, now remains. Only Intellectual Equipment hereafter possible. Business and Personal Mannerisms (the “set” of Life) are formed by this time. Senescent Progress has brought Mental Stability. Open-mindedness, so hard to cultivate, much needed now to save the Adult from stagnation and recrudescence.

Relation of Mind and Body.—Important, for we cannot educate Mind without Sound Body. Teachers are concerned with the *entire* child, Health, Home, Companions, Exercise, Morals, Hygiene, Tenements, etc. Yet one out of fifteen is defective. Important to watch for Eye and Ear Defects.

Types of Children.—Helpful to Guide us. Note Growth and Development Types; Sex Types, Motor and Sensory Types, etc.

Temperament.—Precise nature unknown. Probably both Physiological and Psychological. Seldom find pure Temperament. All mixed. General divisions are: 1. Sanguine, 2. Phlegmatic, 3. Nervous, 4. Melancholy.

Sanguine usually Blond, Quick Excitement, Small After-Effect.

Phlegmatic usually Blond, Small Excitement, Small After-Effect.

Nervous usually Brunette, Great Excitement, Great After-Effect.

Melancholy usually Brunette, Small Excitement, Great After-Effect.

Races differ in Temperament. Southern Impulsive; Northern Restrained.

Suggestions.—Keep a Development Note-Book. a Page for the Type, Temperament, Growth, and Progress of Each Pupil.

CHAPTER VIII.

LATER ADOLESCENCE

Fourth Period, Later Adolescence, Age of Decision, Philosophic Insight, 18 to 25.

Now in the after-peace of the budding manhood, with faith and doubts at rest; with Will and Action in power; new thoughts of the permanence of life come to the youth—the dominance of law, the grasp of the broad View-of-the-world, which *Philosophic Insight now unfolds*. Family life appeals to him. Habits of business are now formed. The typical aspects and mannerisms, peculiar to each profession, as carpenter, tradesman, minister, artist, etc., are appearing. The final turns and twists of life are now well-nigh unalterable, set and fixed to the limit of the grave.

The late Professor Davidson has said that every man is his own world-builder. No two men see the world alike. The world is the same objectively, but your view-of-the-world is not my view-of-the-world, because your “apperceptive basis”—that is, the ideas which you have accumulated, the education that you have passed through, the environment which has been your tutor—have not been the same as mine. If your view-of-the-world were the same as my view-of-the-world, your education and your life would have been the same as mine. Probably your very face would look like mine; but as your education has differed, your view-of-the-world, that is, your apperception of it, necessarily differs from mine. And so whatever view-of-the-world, whatever philosophy of life the youth in later adolescence may have reached, it is

his own philosophy, his own view-of-the-world. Good or bad to him, the world is as he sees it after the great reconstruction period. We are responsible for the presentation of the world to him, and, in a sense, responsible also for the groundwork that he possesses to appreciate the world.

Adult Age, Manhood and Womanhood, 25 and onward.

Little room for much education, as Character-building and Habit-forming factors, now remains. Henceforth it can be but an intellectual equipment. It is not likely to affect life very extensively, though some gain and advance, or retrogression, may result. Remember in dealing with adults that, whatever their idiosyncracies may be, you cannot alter them either by advice or complaint. You may change particular actions, but seldom the general trend. The dam may block the stream, but never curb the spring. The young lady who says, "I will marry John in order to reform him," had better reform him before she marries him, or she almost certainly will not succeed. It is doubtful whether she will succeed very much even before marriage. Occupations always react on life, and men become circumscribed in their own ruts. You may broaden; but not divert them. Moral improvement, especially with strong will-power, may take place; but only by gradual substitution of new habits, with the old ones growing deeper and harder each year. It takes upheavals to alter lives then.

The Limitations of Progress.

Professor Minot has pointed out in an almost disheartening manner, the senescent progress which brings about a mental stability; for, while most men are not alike, and the rule will not hold absolutely true, the great majority of men lose their power of learning at about twenty-five years of age. Few men after twenty-five are able to learn much. They who cannot, become laborers, mechanics, and lower clerks. It is only by keeping the brain as it were in a state of infancy,

in a state of plasticity and progress by keeping alive a continual assimilation and association of new ideas; only by deliberately forcing oneself to be open-minded, rather than conservative, that we can avoid this mental stagnation.

Most men become mentally hazy after a certain age, and would rather jog along in the old way than be disturbed by the mental readjustment necessary to the acceptance of new ideas, and consequently open to intellectual progress. One of the most important things should be to make the later adolescent youth realize what will surely come, unless he deliberately sets his face and his mind continually, and with keen receptiveness—open-mindedness is the best term, after all—to receive new ideas.

And our American people are becoming more and more to-day an open-minded people. Old men with gray hairs are oft-times as eager for the new as are the most enthusiastic of adolescent youths. The marvellous advances of this century in scientific discoveries, in mechanical inventions, etc., have revolutionized the world. It is one of the most encouraging of progressive steps in the evolution of ideal humanity. It also shows us how important is the formative period, theoretically before the age of twenty-five, practically before the age of fifteen. Upon it, and upon our work for it, with growing boys and girls, depends the future of humankind, as well as the future destiny of our country and this world.

Summary of the Chief Characteristics of Adolescence.

PHYSICAL.

Period of rapid growth.
Heart increases in size.
Larynx and lungs enlarge.
Large arteries increase.
Muscles grow rapidly.
Vocal cords elongate.
Shoulders broaden out.
Senses strengthened.

MENTAL AND SPIRITUAL.

Assertion of selfhood, variously described as self-assertion, self-sufficiency, self-feeling, and braggadocio. Egoism developing later into altruism.
Social organization with same sex. Also known as "gang instinct."

Circulation becomes more rapid.	Team work in games.
Skin becomes more sensitive.	Restlessness of mind.
Voice deepens.	Enthusiasm in sports.
Needs more sleep and food.	Appearance of fighting instinct.
The beard grows.	Full energy.
Brain stops growing by 15.	Secretiveness toward parents and others.
Changes peculiar to male.	Feeling of loneliness.
Period of least mortality.	Desire for sympathy.
	Wandering instinct.
	Longing for the remote and strange.
	Possessed by Ideals.
	Desire for quick results.
	Bashful with other sex.
	Time of hero worship.

Tabular Summary of Development Traits during Adolescence.

YOUTH OR ADOLESCENCE—12-18.

12-15—Moral Crisis.

15-18—Ideality.

PHYSICAL CHARACTERISTICS.

Awkwardness.
 Less Active.
 Adventure.
 Constructiveness.
 Recklessness.
 Sex-attracted.
 Bodily Changes.

MENTAL CHARACTERISTICS.

Diplomatic.
 Confidence.
 Self-conscious.
 "Gang" or "Set" Age.
 Philosophic Age.
 Imitates Noble Deeds.
 Ideals.
 "Chum" Friendships.
 Abstract Age.
 History Age.
 Systematization.
 Conscience Set.
 Age of Doubts.
 Storm and Stress.
 Desire for Ritual.
 Ethical Dualism.
 Conversion Crisis.
 Sex Dangers.
 On "Fool's Hill."

Relation Between Mind and Body.

Man is a unit, although possessed of Body, Mind, and Spirit; and, in his development, all three should be trained and exercised in harmonious proportion to each other; for there is a most intimate interdependence between the three. It will not do to educate the Mind for the sake of the Spirit's welfare, and neglect the Body; for the Body affects strongly both the Mind and the Spirit. "*Sana Mens in Corpore Sano.*" is more supreme than ever to-day, in this age of Strenuous Muscular Christianity.

Dr. Warner, in his *STUDY OF CHILDREN*, illustrates the common types of degenerate or feeble bodies, which create feeble minds. Encourage all healthy, manly exercises and sports, for they are ennobling and uplifting. Care of the body, fresh air, cleanliness, sufficient sleep, and proper proportion of food, are of more influence than sermons in securing alertness of attention, in developing habits of purity of thought and of action, and in the avoidance of the evils of impurity, use of alcohol and tobacco, and enervation of brain and body.

Enfeebled bodies result in Malnutrition, Stuma, even Insanity; and always cause listlessness, inattention, poor reasoning, and loss of memory. It is certainly fully within the province of the Sunday School Teacher to take an interest in the physical condition of the children; visiting their homes, advising and correcting injurious conditions, whenever possible. The physical culture and out-door games of the present generation have done much to improve our American Youth, and we are already beholding a much taller and stronger race. Yet tenement homes, rapid living, stimulating foods, and late hours are producing a harvest of nervous, fidgety, restless, over-active, over-sensitive or under-active, feeble-minded children. It is estimated that one out of every fifteen children

from the tenements will be "defective" to a greater or less extent.

In Sunday Schools, special classes of such peculiar children should be formed, in which they are dealt with apart by themselves, under particularly qualified teachers. A careful distinction should be noted, however, between these abnormal conditions and (a) the active restlessness of rapidly growing childhood, which is seen previous to puberty; (b) awkwardness and shy sensitiveness of puberty; (c) giggling, self-conscious, seemingly silly period of girlhood in the 'teens. All of these periods are transitory, and are certain to be outgrown. It would be well for every teacher to glance at the illustrations in Warner's book, in order to recognize the most common types of abnormal children.

Beyond abnormal conditions, temporary or chronic illness, indigestion, disturbance of life, eye-strain causing headaches, and a number of common physical disturbances needing the physician rather than the priest, medicine rather than sermons, are frequently the fruitful causes of ill-temper and general wickedness. It is beginning to be recognized to-day that the Day School is responsible for the physical condition of the children, and compulsory treatment for trachoma (granular eyelids), pink-eye, glasses, adenoid growths in the nose and throat, is the rule in our large cities. The Sunday School teacher is equally responsible, and her duties do not end with the teaching of the Sunday School lessons. The child who sits forward with staring eyes and holds the book too close in reading, probably needs glasses, of which no one has thought. A frank talk with the parents is the part of the earnest teacher.

The inattentive child may be "deaf in one ear and hard of hearing in the other," and middle ear disease that begins in youth is a serious affection. Nervous children should have more rest and food and sleep. The Sunday School teacher

should be concerned with the whole child and be interested in his entire development and sound health of body, as well as of mind and soul.

In the long run, there will scarcely be a class of ten scholars without one child, at least, who has defects of vision or of hearing, which impair his power of learning; and it is found by long experience and testing in Day Schools that the scholars are frequently entirely unaware of their physical condition. Pupils have been found among college students who are totally deaf in one ear, or blind in one eye, without being in the least aware of it. As we have said before, we are concerned as teachers with the whole child, and nothing in that child's life should fail to interest us. Even the question of the child's hours for sleep, and time for study, and feeding, and clothing, and companions, are of vital concern to us as teachers. All our good words may be entirely vitiated by untoward conditions in the home.

Types of Children.

We all recognize that Classes of any line of objects present certain similar characteristics, and that all individuals in each class have differences, or peculiarities, that distinguish or differentiate them from others in the same class. Men, for instance, are a type. They have many similarities. Yet each differs from every other man. In a bushel of wheat all grains look alike. Yet all, microscopically, differ.

In the human family we see manifold types. There are types of Race. All Chinese look alike to those who do not know them. Yet no Chinese boy mistakes some stranger for his father. Among Americans, we see Yankees, Southerners, Westerners, Cowboys; we have types of bankers, salesmen, clerks, doctors, bookmakers, artists, carpenters, etc., each differing most conspicuously from the other types. (See Galton's HEREDITARY GENIUS.) We have age types, by which one age of civilization differs from all its predecessors and

followers (see Kidd's SOCIAL EVOLUTION); we have different religious types of many and various forms; we have marked temperamental types, as quick, slow, defective, normal, concrete, abstract, auditory, etc.; we have growth and development types, which are what particularly concern us here. Within the type much difference exists. Learn the type of childhood, and then master the individual differences or idiosyncracies within it. A hundred babies seem alike, in the type of Infancy. Yet no mother fails to know her own.

Sex-Differences

In capacities no great differences between the male and female type have been demonstrated. The most marked is the female superiority in the perceptive and retentive capacities; girls, for instance, notice small details, remember lists, and spell better than boys.

Although the male and female types are closely alike in intellectual capacities, there is an important difference in the deviations from the type in the two cases, namely, that the males deviate more. The highest males in any quality are more gifted than any of the women. Thus, though girls in general rank as high, or higher, than boys in high school and college, they less often lead the class; thus there are far more eminent intellects among men than among women, and also twice as many idiots.

Motor and Sensory Types.

Professor Adams remarks: "(a) Motor children are those that respond very readily to any outside influence, and this response takes the form of immediate action. They are quick, eager, alert. They waste no time in making up their minds, and immediately act upon whatever conclusion they arrive at. They are quick in temper as in intellect. On the other hand, they lack perseverance. They learn quickly, but do not retain particularly well what they have learnt. As a compensation,

they do not retain anger long, and are generally more forgiving than sensory children. The defects of the motor child are hastiness in forming judgments—he jumps at conclusions—and a certain fickleness, which, however, does not prevent him from being usually rather attractive.

“(b) Sensory children are slower in responding to any stimulus. They receive all manner of impressions, and make no sign. They are passive as compared with the motors, but their minds are active enough, and their conclusions are often sounder than those so speedily reached by the motors. The difference between the two temperaments is most marked in the greater tenacity of the sensory children. Their weakness lies in a certain timidity, born of the desire to see all sides of a question before coming to a decision. The resulting slowness and hesitation render sensory children less attractive to the ordinary adult, and to the superficial teacher, who desires immediate results. But the thoughtful teacher, who studies and understands child nature, finds that, on the whole, his best work can be done with the less immediately responsive children. Girls have usually the motor temperament, and boys the sensory. But to apply this distinction without reference to the individuals of a given class would be very unwise.”

Temperament.

The influence of Temperament on Education, and therefore on Sunday School teaching, is not to be neglected. While seldom will absolutely pure temperaments be found, there are certain definite marks or types of Temperaments which can be observed, and of which use can be made all through our contact with children.

Temperament seems to lie in a domain intermediate between Physiognomy and Physiological Psychology. It is not a psychological notion, but a medical one. The average Psychologist is afraid of it because it seems to him to trench too much upon Phrenology, though Professors Wundt and

Tichnor make note of its importance, placing it after the Emotions. The old Greeks originated the notion, Galen and Hippocrates exploited it. They saw a fourfold relationship between mind and body, whereby the same disease, for instance, affected variously differing temperaments. The best modern division is: 1, Sanguine; 2, Bilious; 3, Lymphatic; 4, Nervous. The theory is, however, the same, that some physical condition of the body influences and controls the feelings.

There are very few examples of unmixed Temperaments, and it is rare to find the pure type. The usual mode is to single out the Nervous Type and set it aside. This type is rapidly increasing in proportion in our present period age. Observation and experience are the main aids at diagnosis. Few books are found in English, though plenty in French, and a few in German.

Good Physiognomies (Fowler and Wells, etc.) give some treatment of it and types of faces; and Dr. Warner in his *STUDY OF CHILDREN* reproduces some pictures of types. Practically, although it is obscure, it concerns our whole treatment and attitude of behavior towards Children. The same mode of discipline will call out vastly dissimilar results in differing persons. In one we arouse regret; in another reform is wrought; in a third, naught but stubborn rebellion and opposition respond to our dealings. Parents cannot define it; but they see its effects and say: "I have to treat this child differently from the other one."

The precise limitations and differences of the several kinds of temperament are so important that we would advise every teacher to read carefully the chapters upon this subject in Mrs. Birney's *CHILDHOOD*, as it is of the utmost importance in the Sunday School and home.

According to Thorndike:—"The Combination of slowness and weakness makes the lethargic temperament; the combina-

tion of intensity and narrowness makes the fanatic; the combination of weakness and breadth is often the basis of what we term superficiality. Of the traditional four temperaments, the sanguine approximates closely to the combination, quick-weak-broad; the choleric approximates closely to the combination, quick-intense-narrow; the phlegmatic is, of course, slow; the melancholic or sentimental is weak, and commonly somewhat narrow and slow. The traditional temperaments emphasize certain emotional differences, the phlegmatic being especially hard, and the melancholic or sentimental especially easy to excite emotionally."

Here are a few suggestions given by Mrs. Birney: "*The sanguine temperament*, according to one authority, is proclaimed by a tolerable consistency of flesh, moderate plumpness, light or chestnut hair, great activity of the arterial system, a strong, full and frequent pulse, and an animated countenance. Persons thus constituted are easily affected by external impressions, and possess greater energy than those of the phlegmatic temperament.

"*The phlegmatic temperament* is indicated by a pale, white skin, fair hair, roundness of form, and repletion of cellular tissue. The flesh is soft, the vital actions are languid. All indicate slowness and weakness in the vegetative, effective, and intellectual functions.

"The external signs of the *nervous temperament* are fine, thin hair, delicate health, more or less emaciation and smallness of the muscles, rapidity in the muscular actions, vivacity in the sensations. The nervous system in the individuals so constituted preponderates greatly, and they exhibit extreme nervous sensibility.

"*The melancholy temperament* is characterized by black hair, a dark yellowish or brownish skin, black eyes, moderately full but firm muscles, and harshly expressed form. Those endowed with this constitution have a decided expression of

countenance. They manifest great general activity and functional energy.

“Children of *sanguine and nervous temperaments* are very receptive, manifesting in their mentality the same sensibility, which is characteristic of their physical organism. They are easily guided by suggestion, and parents who have mastered this potent law are not only equal to emergencies, but are much more sure of the obedience, affection, and confidence of their children than the parents who mistakenly force issues with their children, and who expect to find in them such self-control and reasoning powers as they themselves do not possess.

“The child of nervous temperament is apt to be timid, and his fears of all kinds should be tenderly dealt with. The child of nervous or sanguine temperament, who has what is termed ‘Tantrums,’ should be left alone, the mother or nurse withdrawing to an adjoining room when their preventive measures have failed.

“The child of phlegmatic temperament is slow, mentally and physically. He takes life easy, largely because of his lack of sensibility. While children of sanguine and nervous temperaments should lead quiet, regular lives, free from mental or physical strain or excitement, the phlegmatic child needs stimulation, and he is positively benefited by pleasureable excitement that would be harmful in either of the two cases.”

Temperament and Christianity.

Temperament has exerted a great influence on the history of Christianity, and it would be suggestive to read what Professor Haslett, in his *PEDAGOGICAL BIBLE SCHOOL*, has said regarding the stages and phases of Temperament which have influenced the world, and produced the shameful deeds of Christianity.—HASLETT, pp. 223ff.

A Working Table of Temperament.

The following table will help greatly in deciding how to deal with temperament, only remembering that it is seldom that we find a pure or unmixed temperament.

	EXCITABILITY.	AFTER-EFFECT.
Sanguine—Blond	Great	Small
Phlegmatic—Blond	Small	Small
Nervous—Brunette	Great	Great
Melancholy—Brunette	Small	Great

Different races have different characteristics, or different temperaments. The Southern race are impulsive, the sanguine temperament. The Northern races are nervous. The English are phlegmatic. No race is absolutely pure to-day. The English language is not a pure language, but is a mixture, or polyglot; so the probability is that no person has absolutely pure temperament, and any combination of two or of all four may be found. That is what makes temperaments so hard to distinguish. It would be of great service for all teachers to read the subject of Temperament as treated in RELIGIOUS EDUCATION, heretofore mentioned.

A Suggestion to Teachers.

Look for these types and combinations in your classes. Make up a note-book, write the child's name at the top of the page, and watch his development for three months. Keep notes of your treatment of him, and the result. The very fact that you are keeping biographical notes makes you interested as never before, and will be far more valuable than many a course in child study; for you are learning to engage in child study for yourself. Compare the children temperamentally and according to the stages of their development, and you will acquire a knowledge of the material with which you have to deal not learned in books or schools.

Tabular Summary of All Developmental Traits (i.e., Instincts to be trained into Habits):

PRIMARY AGE, 1-6.	CHILDHOOD, 6-12.	YOUTH OR ADOLESCENCE, 12-18.
1-3, Instinct	6-9, Imitation	12-15, Moral Crisis.
3-6, Impulse	9-12, Habit	15-18, Ideality.

PHYSICAL CHARACTERISTICS.

Restlessness	Less Restlessness	Awkwardness
Activity	Still Active	Less Active
Savagery	Truancy	Adventure
Symbolic Play	Desire for Reality	Constructiveness
Timidity	Daring Courage	Recklessness
Sex-unconsciousness	Sex-repellance	Sex-Attraction
		Bodily Changes

MENTAL CHARACTERISTICS.

Frankness	Shyness	Diplomatic
Faith and Trust	Independence	Confidence
Self-unconscious	Indifferent	Self-conscious
Dependent	Group Age	"Gang" or "Set" Age
Imagination Age	Memory Age	Philosophic Age
Imitates Parents	Imitates Companions	Imitates Noble Deeds
No Time Thought	Lives in To-day	Ideals
Egoistic Feelings	Desire for Affection	"Chum" Friendships
Concrete	Hero Age	Abstract Age
Story Age	Biography Age	History Age
Curiosity	Collecting Instinct	Systematization
No Conscience	Conscience Rising	Conscience Set
Believes Everything	Demands Reality	Age of Doubts
		Storm and Stress
		Desire for Ritual
		Ethical Dualism
		Conversion Crisis
		Sex Dangers
		On "Fool's Hill"

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is meant by "every man is his own world-builder"?
2. How do we gain our View-of-the-World?
3. Why is Adult Age the "Fixing" period?
4. What is the "Set" of life?
5. Why is the Teacher to be concerned with the Body as well as the Mind of her pupils?

6. In what definite things is she to take special concern?
7. What is meant by Types of children, and how does the study of Types help the teacher?
8. What is Temperament, and what are the names of the chief Temperaments?
9. Give the table explaining the characteristics of each Temperament, and show how it can be made of use in Education.
10. What suggestions are given as to the record of life's development?

SYLLABUS OF CHAPTER IX.

GRADING THE SUNDAY SCHOOL, THE PRINCIPLES OF A CURRICULUM

SUGGESTED READING:—

- THE SUNDAY SCHOOL OF TO-DAY, *Smith*.
THE CHURCHMAN'S MANUAL OF METHODS IN THE SUNDAY SCHOOL,
Butler.
THE ORGANIZED SUNDAY SCHOOL, *Axtell*.
THE OUTLINE OF A BIBLE SCHOOL CURRICULUM, *Pease*.
THE GRADED SUNDAY SCHOOL IN PRINCIPLE AND PRACTICE, *Meyer*.
THE MODERN SUNDAY SCHOOL, *Cope*.

SUMMARY.

A Graded Sunday School is one in which the Subject-Matter, as well as the Method of Presenting it, is Graded in Definite Courses, adapted to the Personal Needs and Interests of Each Age of Child-Development.

The Joint Commission of the General Convention of the Church recognizes the Laws of Child-Development, accepting the Periods we have Studied in Child-Psychology.

Practical Grading. Children Differ in Mental Capacity, according to Age and Race and School Opportunities. Day School Grading the best to follow. Ninety per cent will agree, Age and Grade alike; but five per cent will differ at each end. Children appreciate and accept this plan.

Small Schools can be fully graded by a two-year or a three-year Cycle, combining Ages and Grades, and running one-half or one-third the full Curriculum each year.

Principles of a Proper Curriculum: 1. Emotions (Heart or Feelings) *plus* 2. Intellect (Head), *plus* 3. Will (Doing, Action, Habit, Character). These must *all* find provision in *every* Lesson.

Application in a Full Curriculum.

Kindergarten and Primary. 1-6 and 6-8 or 9.

- (a) Appreciate only Concrete, and hence no Idea of Time or Space. No Chronology. Old Testament Stories and Life of Christ Stories the best Material. No "System" can be taught well till

Adolescence. But the Individual Truths of a System can be taught Topically.

- (b) Appreciate Half-tone Pictures. Child needs a Vivid Mental Picture. Use Different Pictures of a Subject that Children may learn that All are but Human Ideas, and not Real Pictures or Portraits.

Provide Activity and Motion on part of Children.

Principles of the Kindergarten: but not *always* the Methods are actually applicable in the Sunday School. Thus, First Gift is used in Old Testament Stories. Second Gift is met by Israel's Wars and Dramatization. So all through.

Grammar School.

Use Heuristic or Source Method.

Grade I. Best Memory Age: Hence Catechism.

Pictorial Age: Hence Symbolic Church Year.

Worshipful Age: Hence Prayer Book.

Grades II. and III. Primitive Traits: Hence Old Testament Stories.

Grade IV. Concrete Life of Christ.

Historic Perception: Hence Maps.

Concrete Still: Hence Fact Questions.

Little Reasoning: Hence no Deductions nor Principles.

Grade V. Concrete Ethics, Principles of Christ's Teachings.

Biographical Study of Heroes of Apostolic Church.

Conscience Rising: Hence Ethics.

Biographical Age: Hence Bible Characters.

Grade VI. Old Testament History.

Weld Old Testament Stories of Earlier Study together now.

Abstraction Begins: Hence Historic Relationships.

Historic Vision of Preparation for Christ.

Grade VII. Life and Works of Christ, the Messiah.

Life now is "Christocentric": Hence Christ Appeals to Heart.

Grade VIII. Christian Doctrine.

Conversion Age—Storm and Stress—Doubts—Ideals.

Hence Answers in Doctrine and Ideals of Life Work and Service.

High School and Post-Graduate Schools.

Electives of Apostolic Church History, Modern Missions, Epistles, Christian Socialism, Prophets of Old Testament, Prayer Book, Making of Bible, Hymns, Non-Christian Religions, etc.

Issue a Folder, Giving Scheme of a Graded School, so that All Teachers, Pupils, and Officers know the plan and the Parents as well, in order to coöperate with it.

CHAPTER IX.

GRADING THE SUNDAY SCHOOL, THE PRINCIPLES OF A CURRICULUM

What is a Graded School?

Every official Sunday School organization to-day, of the Episcopal Church—the Joint Commission of the General Convention, the Joint Diocesan Lesson Committee, the Sunday School Federation of Commissions and Institutes, all diocesan Sunday School organizations, usually known as Commissions, have, after a decade of general discussion and investigation, unanimously come to the same conclusion, and define the Graded School as one that has a definite order of studies, graded, therefore, according to subjects or topics of lessons, based pedagogically and psychologically upon the child's nature, which we have been studying, and realizing the fact that the child's interests differ at different stages of his development, and that the door is shut to the *entrée* of certain ideas before a definite time. This kind of grading is usually called "Subject-grading," and this kind of a school a "Subject-graded School."

It means that a vast amount more can be taught a child, with a saving of energy and time and worry, taught in an interesting and attractive and pleasing manner, taught in accordance with child-nature, rather than opposing it, than has ever been secured with the old notion of a school (Day School or Sunday School alike) based, as we have said, upon the adult's ideas, rather than the child's. Grading applies, therefore, to lessons as well as to organization.

The Report of the Joint Commission of the General Convention states clearly that "a school should be graded in accordance with the recognized laws of child development. There are well-marked periods in child-life. The earliest runs until about seven years. The second is from seven to nine or ten, roughly speaking. The third runs from nine or ten to about thirteen. The fourth covers approximately the ages of thirteen to seventeen. It is convenient to have the school divided into departments according to these periods, and especially desirable where there is facility for using separate rooms or buildings.

"But actual separation of pupils is not so important as a differentiation in the lesson material, and the way of handling it. In the Beginners' and Primary Grades, the children will not be expected to do much home work.

Grading is pedagogically recognizing Child-Psychology, *i.e.*, child-development. Good Grading must, therefore, plan (1) to adapt the Topical Subject-matter or material to the right age; (2) to meet the particular moral, practical, and mental Requirement of each period of development; (3) to supply All the Religious Instruction Material, Collateral, Correlated Subjects, etc., consistent with the broadest possible Religious Education, giving due regard to, and practical co-operation with, the Public School Work of the children. It supplements, not supplants, the Day School. (4) It will, of course, in doing this, adjust questions to the comprehension of the children. It will be adjustment, not in the same material, but *differing* material, suited to each age. In all Schools, this grading should be done by a specially qualified teacher. It will seldom be the Superintendent, who is qualified in Management, not Education. It may be one of the regular class teachers, or a Special Grading Officer.

Practical Grading.

In looking at the studies suggested in each grade, we must first evidently allow for locality, since it is apparent that children in some schools are fully one year in general behind those of other schools in mental ability. This is due sometimes to race, sometimes to locality, as between city and country, sometimes to the condition of the Day Schools. This, of course, affects the order of studies, and instead of a child being able to enter the Grammar School at eight or nine, it does not come in till ten. Thus what often appears to be a dissimilar topic at a certain age will not be, if we stop to justly regard the mind of the child. Again, the ages for certain classes of facts are not definitely established, but only serve approximately as guides. We may safely infer that at *most* not more than two years' difference should be allowed for divergence of opinion as to the position of the main topics for the Grammar School Grades.

In undertaking to grade a school, it must be remembered that the Day School Grade must be the *main* guide. Make a carefully tabulated list on paper of each child, with address, age, and Day School Grade. *On the average*, it will be found that five per cent are one grade ahead of their age, and five per cent one grade behind. That is, ninety per cent will agree, year with grade. In the slum districts of a city, the minimum of five per cent deficient will amount to fifteen per cent, or even more. In cultured districts, the progressives will rise to about the same proportion, fifteen per cent. Placing the grading strictly upon the standing in Day School does away with dissatisfaction, grumbling, and open rebellion. The "Grading Teacher" is relieved of seeming arbitrariness, for he has no option. The child recognizes its place in Day School, and most naturally falls into the same place in Sunday School, with the added advantage of learning to place the Sunday School and the Day School on the same par at the

start. In large schools, each grade is a year; in small schools, two grades combine to form a two-year cycle.

How to Grade a Small School.

It is a very simple thing to grade even the smallest country School so that each child has its distinct grade, year after year, and a definite, progressive, well mapped-out subject-curriculum.

If, for example, we say that there are to be eight grades above the Primary, *i.e.*, running from eight years of age to eighteen, we can give any nomenclature we wish to those grades, the best one being the Public School names for the corresponding ages approximately. The School is too small for sixteen classes, eight each of boys and girls. Half that number would be all it could possibly manage, perhaps even less.

Now manifestly every child, no matter how few the grades, lives through ten years in passing from eight to eighteen. Again, a year or two one way or the other does not make any essential difference in the choice of a subject to be taught. Now, if we take, for illustration, the eight grades or a Graded Series above the "Beginning Reading" age, number them, say, I., II., III., etc., up to VIII., we can arrange them this way for a two-year course, each year having but four grades taught, and the cycle completing all the eight. We then put the two years (or two grades) of children together, thus:

AGES.	FIRST YEAR.	SECOND YEAR.
8 and 9	Grade I.	Grade II.
10 and 11	Grade III.	Grade IV.
11 and 13	Grade V.	Grade VI.
14 and 15	Grade VII.	Grade VIII.

A child entering the Grammar School at eight takes Grade I., is nine the next year and takes Grade II., is ten the next year and takes Grade III., is eleven the next year and takes Grade IV., etc., right down through the curriculum. There

is a definite progression, with larger classes, fewer teachers, and greater adaptability to the small school. Thus the odd grades are all running the first year, and the even ones all the second.

An essential to this scheme is a printed folder—a leaflet that shows the sequence and biennial arrangement, so that teachers and pupils understandingly enter into the fulfilment of the course. The Curriculum will therefore run as follows in the little printed folder :

Small School Curriculum.

OUR GRADING AND CURRICULUM.

Primary and Kindergarten Grades.

Stories from the Old and New Testaments.

Kindergarten Methods.

Class 1920—Grades III. and IV.—Two Years' Course.

1st Year—Old Testament Stories, Catechism and Christian Year.

2nd Year—Old Testament and Prayer Book.

Class 1918—Grades V. and VI.—Two Years' Course.

1st Year—Junior Life of Christ.

2nd Year—Early Christian Leaders or Christian Ethics.

Class 1916—Grades VII. and VIII.—Two Years' Course.

1st Year—Advanced Old Testament History or Biography.

2nd Year—Senior Life of Christ.

Class 1914—High School—Three Years' Course.

1st Year—Church Doctrine.

2nd Year—Apostolic Church.

3rd Year—Church History.

Post Graduate School.

Bible and Normal Classes for Adults.

The details of a resultful folder for the School of over one-hundred pupils is given in RELIGIOUS EDUCATION and in THE SUNDAY SCHOOL OF TODAY. The latter book should be in the hands of every Principal and Superintendent.

The Principles of a Well-rounded Curriculum.

The child is a unit. His physical life is manifested through his Emotions (heart or feelings), his Intellect (head), and his will (doing or acting). No education is

complete without due provision for the training of each of these in proper proportion, and with consistent correlation with the so-called secular or Day School studies.

Thus in a well-rounded Curriculum we must in each grade, even in each lesson, take account of (*a*) the Child's Interests, that is the Instincts, which are our only material to train into Habits, (*b*) Worship, (*c*) Missions, which train his heart and his life in the realm of Love, (*d*) Memory Work, (*e*) the Subject-matter of Instruction (Curriculum), which concerns his intellect, (*f*) Self-activity, by which he learns self-expression in doing, and finally (*g*) Christian Work, the Society to which he will belong at each stage of his education, through which he will practically carry out the Teachings of Christ in Christian Altruism and Service to his fellows in the world.

It will depend upon the nature of the Lesson topic, the age of the Class, and the amount of time, which points shall be emphasized each week.

We now insert a summary of the Standard Curricula as a guide to Superintendents and Principals in selecting a proper norm for local adaptation.

As we have said, the Episcopal Church has, throughout, led in this Forward Movement. Its Curricula have been so wisely planned, and so well adapted to the psychological principles of Child Development and in the Child's Interests and Needs, that they have been universally taken as the basis for the Curricula of all Christian Bodies. We, therefore, present the Curriculum of the New York Commission, the basis of them all, as the General Standard, because it so fitly correlates the topics of the Curriculum with the aim of the Teacher; the work and Self-expression of the Child; and the Societies for personal activity.

Other Curricula are found in the Special Lesson Systems of the Joint Diocesan, the Blakeslee, the Syndicate

A GRADED SUNDAY SCHOOL SCHEME ACCORDING TO THE

COMPILED BY THE REV. WM. WALTER SMITH, M.A., M.D., MEMBER OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

1	2	3	4	5	6	7	8	
PUBLIC SCHOOL GRADE	AGE	CHIEF INTERESTS OF THE CHILD	AIM OF THE TEACHER	CURRICULUM	NO.	COURSE-TITLE	TEACHER'S AIDS AND HELPS	
Kindergarten I II III IV	2-6	Doing, Motion, Concrete, Object, Self, Names.	To develop a kind, loving, joyous child, by teaching of God's power, wisdom, love, and care, inculcating obedience, love, reverence, worship, as entering into the Creed, Lord's Prayer, and Ten Commandments.	Wonder Stories of Old Test and Life of Christ, Nature, God, and His Works.	1	S. S. Commission Kindergarten Course.	Pictures, half and one-cent.	
					2	In Chicago Kindergarten Course		Material with Book.
					3	Syndicate Primary Lessons Three-Year Course. Or		Teacher's Manual.
					4	Sunday School Lessons for Young Children (Palmer) Two Years		Picture Cards, 90c per 100; Penny Pictures.
					5	"Bible Lessons for Little Beginners" (Cushman) Two Years		Penny Pictures, Craig's O T & N T Stories. Pictures as above.
Primary I II	6-9	Others, All things seen, heard, felt. Collecting, Concrete	To educate the children. Obedience, Love, in addition to the above	The same Material Biographical after 8th year	6	"Love, Life, and Light" (Mabel Wilson).	Picture Cards, 50c per 100.	
					7	Catechism Test and Meaning ½ year	Step Catechism; Meaning of Words; Pictures; The Catechism by Ward or McPherson	
Grammar Junior III IV V	9-12	Concrete, Collecting, Group work, Games, Reading, Geography, Biography, History, Reality and Facts	To establish Permanent Habits along Moral and Social Lines, and Recognition of Law and Duty	Church Year (supplementary) Old Testament Stories Life of Christ (Junior) Christian Ethics Or Apostolic Leaders	8	Our Book of Worship.	The Teacher's Prayer Book; Pictures; Patterson Chart Smith's History, etc.	
					9	Story of the Christian Year	Staley, Liturgical Year	
					10	Hero Stories of O T, Year I, Pts. 1 & 2	S. S. C. Manuals; Pictures; Maps, Models.	
					11	Hero Stories of O T, Year II, Pts. 1 & 2.	S. S. C. Teacher's Manual, Stalker's Four Gospels; Stalker's Life of Christ. Pictures, Maps.	
					12	Teachings of Jesus, Junior Ethics, Pts. 1 & 2. Or	S. S. C. Manual.	
					13	Stories of Christian Leaders Pts. 1 & 2	S. S. C. Manual.	
					14	Old Testament Worthies, Parts 1 & 2. Or	S. S. C. Manual.	
Grammar Senior or Middle or Intermediate VI VII VIII	12-15	Broader Views of History, the heroic, daring, chivalry, Africanism, Casual relations, proofs, etc.	To present Christ as the Ideal Hero and the O T as the Preparation for His coming.	Old Testament History or Biography Life of Christ the Messiah. Apostolic Church History.	15	Old Testament History, Pts. 1 & 2, and Preparation for Christ. Edin.	Temple Primers, Fry, S. S. C. Manuals; Maps, etc., Fairweather.	
					16	Senior Life, Messiah, Pts. 1 & 2	S. S. C. Manual; Butler's How to Study the Life of Christ; Maps, etc.; Constructive Studies (Un. Chicago); S. S. C. Manual.	
					17	S. Paul and the Early Church, Pts. 1 & 2.	Nuclear on the Creed; Young on the Creed.	
					18	The Doctrines of the Church (Smith or Bradner).	S. S. C. Manual; Stalker's S. Paul; Maps, etc.	
High or Senior I II III	15-18	Systems, Philosophy, Constructive Imagination, the Future, Business Prospects, Ideals of Love and Action.	To secure definite recognition of one's personal Relation to Christ, and the building of a strong, intelligent Christian character. "The Call to Come"	Church History [Elective] History of Missions Non-Christian Religions. Religious Pedagogy Sociology Methods of Church Work Maklug Bible. Epistles Hymns Hist of Prayer Book	19	Teachings of Christ the Messiah, Pts. 1 & 2.	Smith's Turning Points, etc. Maps, Pictures, Missionary Board's Periodicals.	
					20	The History of the Church The Kingdom Growth (Bradner).	Board Text Books.	
					21	General Pamphlets on Missions.	Books cited in it. S. S. C. Manual	
Post-Graduate I II III	18-21	Reformations, Politics, Social and Civic values, Altruistic Works	"The Call to Go" Personal work for Christ and His Kingdom	Sociology Methods of Church Work Maklug Bible. Epistles Hymns Hist of Prayer Book	22	Manuals on Teacher-Training (Smith).	S. S. C. Text Book	
					23	General Pamphlets on Sociology	General Reading.	
					24	Maklug Bible (Smith).	Books cited in it.	
					25	The Epistles of the N. T.	Books suggested in it.	
					26	Wordless Hymns (Smith).	The Teacher's Prayer Book	
					27	History and Use of P. B. (Smith). See above, No. 8	(Daniel) on the Prayer Book	
					28			
Adult Post-Graduate	21	All above. Also new interests in Poetry, Art, Music, Nature, Social Feelings.	To deepen the Realization of Man's Value and Obligation to Society. Principles functioning in Biology	Choice by class from above topics. Intensive study of Epistles, Homiletical Study of the Bible for Devotional Ends		Note—Courses 12, 13, 16, 19 are mutually complementary. No. 13 follows 12 and gives new material only. No. 19 in like manner complements No. 16. All four may be used by a school in series, or any of them. Each is a complete course in itself.		

The usual Graded Curriculum for the School of 100 Pupils up to Courses Nos. 1, 2, 3, 7, 8, 9, 10, 11, 17, 8, 9 being Nos. 3, 7, 9, 10 (combined), 12, 13, 19 for First Year, and Nos. 3, 8, 11, 13, 15, 18, 21 the Second Year. For Third Year, New S. S. Commission Courses in Preparation.

This Chart may be secured from the New York Sunday School Commission, Inc., 416 Lafayette Street,

THREE-FOLD DIVISION—INTELLECT, FEELINGS, AND WILL (DOING.)

FIELD SECRETARY SECOND DEPARTMENT, SECRETARY OF THE NEW YORK SUNDAY SCHOOL COMMISSION, Inc.

9	10	11	12	13	14	15	16
METHOD OF TEACHING	MEMORY WORK	KEY WORD	SELF-ACTIVITY OF CHILD	FOUR WORK	WORSHIP OF CHILD	MISSIONS	LECTURES
Stories and Illustrations, Concrete, Typical truths, not a System. Immitatively Bible and Nature truths correlated with Denoing, Creed, and Lord's Prayer.	Lord's Prayer, Creed, Hymns, Private Daily Prayers, Bible Texts.	Age of Impulse	In Lessons, Hymns, Motion Songs, Movements, Marching, Games, Recitations, Pictures, Sand table, Blackboard, etc.	Bibles' Branch, Font Roll, Birthdays, and Missionary Boxes, Junior Auxiliary	Occasional attendance at part of a Service, with parents. Personal Daily Devotions.	Stereopticon Lectures on Missionary Stories. Simple Prayers for Missions.	Stereopticon Lectures on Missions and Bible and Nature Stories.
More Suggestive, with greater Initiative on the part of the pupils	Psalms 23, Other Psalms, Hymns, Decalog, Gloria Tibi, P' 1 Catechism	Age of Immitation	The same; but less of bodily movements. More recitative.	Junior Auxiliary, Ministering Children's League Guild of the Holy Child	Weekly in Ch at Special Services as above Private Prayers.	Ditto.	Ditto.
Written Answers, Lectures, Note Books. Biographical. At 11, Historical, with Maps, Pictures, Models, Note Bks., Written Work, Bible Clippings.	Hymns, All Canticles, Chants, 15 Collects, Entire Catechism Bible Passages in longer selections, Psalms, etc. Older Prayers.	Age of Habit	Manual work, Written answers, Bible and picture Note Books Map-making (at 10) in clay sand, pulp; Map-coloring in crayons, colors, dyes. Models made and drawn Symbols, drawings, etc Stereographs Reports on Principles lived Social Work	Brotherhood of David, Older Guild of Holy Child Jun'G F S Junior Auxiliary. At 12 years Knights of S'r Galahad Knights of King Arthur, Scouts, Queens of Avalon	Older Private Weekly Public Worship. After 10, required twice a week. Week-day Services, Noonday Prayer for Missions Children's Eucharist.	Missionary Biographies, with Story Studied and Told; Stereopticon Lectures, Stereographs of Mission Fields. Regular Missionary Lessons, Map-making, modeling, cut out dolls, Missionary Boxes prepared. Pictures of the Fields	Lectures on Bible Stories, Child heroes, Missionary Biographies.
Same as above, with more written Work Discussion. Secure large personal control of recitation by pupils.	Nicene Creed, Hymns, Collects, Psalms, 1 Cor 13, Sermon on Mt Still Older Prayers. Review of Catechism. Morning Prayer Book Selections	Age of Moral Crisis	All of above. Add much Altruistic and Social Work, Longs, Essays and Biographies, Group or song Clubs, Organization, Reports on work done, etc.	Jr Auxiliary, Jr G F S, Guilds of S John and S Mary, Whit or Silver Cross Guilds, Jun Brotherhood of S Andrew	All above Holy Communion Self-examination under Prayers, Meditation, Devotional Reading of Bible, etc.	Study of the History of Missions. Longer essays, readings, study of Mission books, Needs of the Fields. Best opportunity for work. Particular Prayers for Missions	Lectures on Human Physiology and Morale and Health by Physicists History of Missions and of the growth of the Church, Ch. in America, Ill. by Stereopticon, etc
Historical and broad Discussion, Essays, Written Work Constructive Club Ideals, Self-management.	Selections from Bible Passages esp. S. John, S. Matthew, Rev. and Messianic Prophecies. In Prospective Material	Age of Romance and Ideality	Research work on Special Topics. Class conducted by pupil leaders. Conferences and Discussions, rather than Recitations	Sr of all above, Sr G F S, Auxiliary, B S A, D'ghts of the King, Guilds of S Paul and S Catharine, etc	All above. Add Worship at Saints' Days.	Intensive Study with Reports All of above. Personal Work and Prayers Intercessory Services Missionary Boxes, Contact of Junior Auxiliary	Lectures on Jewish life and customs, History of Israel, of Christ Apost. Ch., Missions, Making Bible, Discoveries in Bible Lands.
More Personal Research Few Questions. Suggestive responsiveness. Pupil leaders. Pupils plan own work.	Selected Masterpieces from literary gems, Biblical, Secular, Poetical, Optional.	Age of Decision	Same as above. More individual contribution to discussion, research, theses, papers, etc.	Woman's Auxiliary Bro. of S. Andrew, Daughters of the King, Sanctuary Chapler, etc.	As above	Mission Study Classes, Boxes, Work, Prayers, Noonday Prayers, etc All as above	Lectures on Lives of Martyrs, Saints, Prayers Book. History, Social Work, etc., in addition to above subjects. General Lectures on Teaching. Use of stereopticon occasional.
Same as above.	Optional	Age of Conservatism	Same as above.	Same as above.	As above.	As above. Great-er giving.	As above.

combined with 10, 11 the same year), 12, 13 or 14, 15 or 16, 17, 18, 20, 21, and Electives. For the SMALL School, use Year, repeat First Year, etc., advancing one grade each year.

New York. Mounted on rollers and cloth-backed, 14x17 inches, 50 cents; on paper, 25 cents.

Graded Lessons, etc., but they all follow the same sequence of Topics, and the same general plan, less elaborately worked out.

Of course, in churches that do not have Lessons on the Christian Year, Prayer Book, and Catechism, these topics are replaced by Biblical Material.

The Curriculum of the New York Sunday School Commission.

This Curriculum is practically the Standard to-day as an all-round curriculum, for the Episcopal Church and for other Religious Bodies. It follows the same subjects as the official Curriculum of the Joint Commission of the Episcopal Church (now the General Board of Religious Education) and of the Sunday School Federation. In fact it was the norm or basis from which these two were compiled, but it also presents in tabular form certain other essential points, which must be constantly borne in mind by every teacher in the education of the child. The Curriculum evolved by that Commission was a gradual growth, an evolution, unfolded step by step by the production of a Series of Lesson Manuals, each one a link in the Curriculum.

Psychological Principles of Child Nature under which this Curriculum is Planned.

THE KINDERGARTEN AND PRIMARY SCHOOLS. Commencing at the Kindergarten and Primary Schools, there should be rather a sharp line of separation drawn at five-and-a-half or six years of age, putting none under the former age in the Primary School proper. The Primary School itself would then include from six (or thereabout) up to the reading age, usually eight or eight-and-a-half. Do not call either school "Infants." No one is an "infant" over one year old. A baby name yields baby work.

The system should be based upon two principles: (a) That very small children can appreciate only the *concrete*, and have

no proper conception of either *time* or *space*. Naturally they cannot have, for both of these realizations are only possible through actual experience, and the child's experience up to this period is but limited! Hence, on the one hand, Bible Stories are best suited to the ability of such minds; and, in the second place, the order of these stories is best *not* chronological but topical, according to subject and moral; making each story a concrete and graphic whole, a polished mosaic as it were, ready finished, to be fitted into the complete historical scheme as it is presented at a later age.

All educators agree that the appreciation of a "system" involves abstract elements, such as relationships, cause and effect, chronology, space, etc. Then a "system" is unpedagogical for instruction, prior to adolescence, when reflection and causal relations are developed. The individual truths of a system, concrete and topical, can be taught very early, in the Kindergarten and Primary Age. They are parts of the great system of Truth. Each can be taught in detail, and, as such, will be complete in itself. Later on, they will be welded into the general "system," of which they form a part.

Such stories, well taught, particularly in this period, when memory is vital, strong, and retentive, are almost never forgotten. They form a groundwork for future grasp of the general History of the Bible.

(b) It is agreed to-day by the best artists in educational circles, that very young children *can* appreciate detailed pictures, such as half-tones, etc., and do not care for inartistic and crude outline representations. The artistic sense is closely akin to the religious instinct, and it can and should be deeply awakened at an early period in childhood.

Therefore, it is felt by many that such outline devices as dotted-line cards for sewing, pricking-in pin-holes, coloring with crayons or paints, etc., though excellent so far as they go, are not the *best* that can be used. But manifestly some-

thing *should* be supplied in addition to the description of the Bible Story and the illustrations of it in colored chalks on the blackboard, both of which are essential.

We must give the child, concrete as he is, a *vivid mental picture* of the subject, something he can comprehend and visualize. More and more to-day we are becoming a visualizing people. More and more we depend upon pictures and illustrations in our current reading to convey to us, adults even as we are, the rapid and proper conception of the whole subject in hand. Give the child, therefore, a picture. Use pictures right through, even up to, and including, Bible Class work. Give several representations of the same subject, that an erroneous conception may be prevented by the realization at the outset, that all of such illustrations are but human ideals, human imaginings, of the noblest possible truth embodied in a Story that appeals to every age and race.

We must provide for the child's self-activity, his own self-expression, the doing side, his share in the lesson undertaken. Give him something active and practical to do. It will color the whole lesson, because it is the share that he contributes to the work. Teach the lesson verbally, using large wall pictures, blackboard drawings, and models, if the last be applicable to the subjects. Then give out a penny or half-cent picture bearing upon the topic, one to each child. Provide each child with a Picture Mounting Note Book. Better let him buy the book himself, thus providing wisely for the value of ownership, which is a most fruitful instinct in arousing interest, and let the school supply the pictures. The cost of the pictures, even for a large school, is money well expended. Large one-cent pictures are better than half-cent, which are too small for the best appreciation at that age. The pictures are gummed in by the children, during the time allowed each session for manual work, using little gummed stickers, flavored with wintergreen, purchased at fifteen cents

per hundred from Dennison (No. a24). There is no mucilage nor dirt in the operation. Thus a Picture Bible is provided, through which the child is taught not only the lesson but religious art; and the parents are interested in the study of God's Word by seeing the book taken home each week, and thus directly aligned with the work the Sunday School is endeavoring to do.

The pictures are tabulated by kinds and makers in the Picture Handbook (Sunday School Commission, 9 cents, postpaid), and we would urge the reader to carefully study the remarks relating to the choice and use of pictures in the graded school.

The *principles* of the Kindergarten—as enunciated by its great exponent, Froebel—are always applicable to every kind of teaching in every place, Sunday School as well as Public School. Some of the *methods* of the Kindergarten, however, are not always adaptable for use in the Sunday School.

The Kindergarten Gifts stand for *principles*. For example, the First Gift is applied in the Sunday School by the wonderful teaching of the Old Testament and Life of Christ courses, Wonder Stories, so-called, written in picture language, that are so much more comprehensive to the young child than to us who have lost our early vision. Such Bible stories are closely akin to child nature at the early stage. Their glowing life-forms speak tenderly of the loving character of the good God.

The Second Gift Period, where children begin to want noise and motion, is met by the tramp of Israel marching in the Exodus, and the Conquest, and by dramatization. Much of the noise and movement of the younger children, usually so distracting, can be made valuable teaching assets in the kindergarten school.

In the Primary School there will be the same principles of exercise or activity as in the Kindergarten, save that the

exercise will be in the line of Manual Work, or movement in recitation, Blackboard, Sand Table, Marching. There will not be the so-called "exercises," nor the use of the gifts.

Children can be taught for a longer period without weariness. The same general subject matter, however, will appeal, Old Testament Stories, Nature Stories, and Life of Christ Stories. The duties of Reverence, Obedience, etc., are inculcated.

The aim would be to plant in the heart of the child appreciation of God's Power, Wisdom, Love, and Care for His children as the ground for inculcating obedience and love; inspiring reverence and worship as centering in the Lord's Prayer, the Creed, and the Ten Commandments.

THE MAIN SCHOOL.

GRAMMAR OR ELEMENTARY SCHOOL.—JUNIOR AND INTER-MEDIATE DEPARTMENTS.

This corresponds to the Grammar School, or Elementary, in secular education, and it is often called by that name. It will embrace children from the reading age to Confirmation or beyond, say fourteen or fifteen years old. The best method, as suggested, is the Heuristic or Source Method, so potent and so popular to-day. This demands actual recourse to the original sources of information and instruction, *i.e.*, the Bible, the Prayer Book, Church History, etc., as the original source of study, the nearest we can get to the sources. It means putting the Bible, Prayer Book, etc., *tangibly* into the very hands of the children for reference and individual home study, both in the Sunday School hour and in the home preparation of the lessons.

Grade III.—Grammar School. (About 8 or 9 years old).

Catechism, Prayer Book, Church Year.

There are three subjects with which a child of the Epis-

epical and Lutheran Churches in this first grade ought to become acquainted, in outline at least.

(a) The Text of the Catechism, because it is the very best memoriter age of the whole child life. What is learned now is practically never forgotten.

(b) Some Knowledge of How to Use the Prayer Book. Here we require the child to attend Public Worship at least once a week, not as compulsory Church, but as a training in the Services. But to attend either intelligently or enjoyably, he must know how to use the Prayer Book. So, while we spend one-half a year on the Catechism, which is an abundant period, if we teach it rightly, with the use of the Step Method, we devote the second half-year to the study of the Prayer Book.

(c) Some knowledge of the Christian Year. This should come now for three reasons. First, the great hindrance to a proper series of lesson manuals in the Past was the distortion of any Course by a desire to conform its teaching to the Church Year. Now no course, even one on the Life of Christ, can be mapped out in due proportion, if we follow the brief Church Year. The Church Year was never intended for Sunday School Lessons, but for Public Services. It needs to be taught, however, for a clear appreciation of the Services. Teach it, in connection with the Catechism and Prayer Book, every Sunday through the Course, devoting five minutes thereto, using the Deaconess Patterson Chart, Pictures of Events and Saints, the Coloration of the Day or Season, and the Rhyme of the Christian Year. A good plan for a brief and interesting lesson is to mount a series of large cards (22x28 inches) with all the penny pictures on that subject (say Christmas or St. Thomas Day), adding a strip of colored ribbon to the card for the color of the day, keeping the series on hand in the Library, to be loaned out as required each Sunday.

Grades IV. and V.—Grammar School. (About 9 or 10 to 11 or 12 years old).

Old Testament Stories.

Some schools are able to combine the study of Grade III. with direct Bible Work, and begin the First Grade of the Main School with Old Testament Stories, which we have herein put as Grade II., and make a combination lesson each Sunday, dividing the time between Old Testament Stories and the Catechism, Prayer Book, and Church Year. There is no objection to this plan, either practically or pedagogically, *provided* neither subject be neglected, and the hour be sufficiently long for uninterrupted study. The only danger seems to be the neglect or perfunctory teaching of the Catechism, which, as foundation principles, is too significant to be set aside to secondary place.

Grade VI.—Grammar School. (About 11 or 12 years old).

Life of Jesus Christ.

NOTE ON MAP WORK FROM THIS GRADE ON.

Beginning with this grade, or even at the age of ten in the previous grade, maps are imperative to successful teaching. There should be three series of maps, almost constantly in use from this age forward in all the grades, right through the so-called Bible Classes.

(1) Small class maps, showing the physical contour of the Holy Land and the Roman Empire, since much of the History of the Chosen People was conditioned directly by their environment.

(2) Many small outline maps, in which the pupils may insert cities, rivers, journeys, etc., both enabling them to locate properly and permanently, and providing for interest, self-activity, and comparison.

(3) A good set of the best descriptive and historical maps obtainable. These should be for wall use, not too large,

with not too many and confusing names and drawings; clear, accurate, and distinct. There is a great room for study and judgment in the selection of such maps. Some of the cheapest are the best, while the most costly are the most inaccurate. It is better to have many small, clear maps scattered through each room, than a few large and expensive ones. Five maps of St. Paul's journeys, for example, hung low down where children can study them at finger-end, costing \$1.00 each, are infinitely more resultful than one \$5.00 map hung high, and out of clear range.

Grade VII.—Grammar School. (About 12 or 13 years old).

Junior Teachings of Christ, or Apostolic Leaders.

In some schools this grade is omitted, and the scholars pass on to Grade VIII., on Old Testament History. There is a choice offered of either one or two courses. Some schools take up both courses, and move the Old Testament History Course one year further on still.

Grade VIII.—Grammar School. (About 13 or 14 years old).

Old Testament History or Biography.

Now is the age when the Historical Appreciation is well-developed, and the Concrete Stories of the Old Testament, studied without special regard to chronology and historic setting in the early grades, can be welded together into a bright and vivid outline course on Old Testament History. We therefore take this subject up now.

Grade I.—High School, or Secondary School. (About 13 or 14 years old).

Life of Christ as the Messiah.

After an appreciation of the Preparation of the World for the Coming of God's Son, Jesus Christ, our Lord, most naturally comes the Study of the Divine Christ as the Messiah, fulfilling all Prophecy. So we take up this subject, with deeper Thought-Questions, as contrasted with the simpler,

concrete Fact-Questions that characterize the Study of His Life in the earlier Grade. As in the former Grades, Picture and Map Work ought to be prominent. Picture Biographies, written in Note Books, with drawings, maps, and longer essays, with certainly some original research work, ought to be main features in these classes, if really productive work be expected.

Grade II.—High School. - (About 14 or 15 years old).

Christian Doctrine, or Teachings of Christ, the Messiah.

It is felt by a growing number in the Church, that our Religious Schools owe it to the youth they take in hand, to educate them fully for their complete spiritual environment. Every scholar therefore ought to have a thorough course in Church Doctrine and Teachings, and not alone the selected few of the Confirmation Class. Hence a course of Church Doctrine is inserted at this point. This is the age of doubt—of intellectual storm and stress, of settling one's own faith and religion. It is seen in the deeper, abstract, philosophical thought-questions that now crop up; in the reading of infidel books, not because they attract, but because they seem to answer the surging questions of doubt, and give an answer to the active reason. Statements now are not taken for granted. Reason demands proof. Facts are carefully weighed. A reason for the faith is demanded, and should be given fearlessly, candidly, fruitfully.

Hence this Doctrine Course should be intellectual, progressive, fearless, and thorough, going on the source method directly to the Catechism, Prayer Book, and Bible, giving a complete review of the Faith once delivered to the Saints.

Post-Graduate School.

In the Post-Graduate School, the following subjects may be taken, and it would be a good plan to allow them to be chosen as elective courses, thus giving an incentive to the

older scholars by an attractive list of studies, and the principle of choice on the part of the High School students.

The list should include Apostolic Church History, Church History, the Epistles of the New Testament, the Prophets of the Old Testament, the Church at Work Socially (Christian Sociology), Modern Missions, History of the Prayer Book, Making of the Bible, Hymns and Hymn Writers, Non-Christian Religions and Christianity, and Religious Pedagogy.

The Best Practical Way to Set About Grading.

Many so-called graded schools fail in a few months, and sometimes throw out the graded system as the result, because neither officers, teachers, pupils, nor parents understand what they are doing, or what the graded system is, or what part they play in the curriculum of the school.

Make a List first of all pupils, arranged alphabetically, by name. Indicate age, address, and Day School Grade. Arrange in Classes by the Day School Standing all third grades together (*i.e.*, about 8 years old); all fourth grades, etc. If the school be too small for single grades of separated boys and girls, use the plan given for the small school. Either place boys and girls together, or combine the two adjoining grades in one class, according to the Small School Grading Plan.

Then next, do not fail to use a little Printer's Ink. Most schools fail right here. After a year, the teachers and pupils become discouraged and want all one subject. Or Miss Jones wants to teach the "interesting book Miss Brown has," and sees no reason why her class may not have it. It is because the Teachers and Pupils do not know what the system is, do not grasp the Curriculum, do not see what wheel each one is in the general machinery.

Issue a little folder like the sample below. Print an abundance of them. Circulate them freely. Give one to every scholar, every parent, every teacher. Sow them broad-

cast in the town. It is good and conservative advertising. It works well every time. Here is the sample.

[PAGE 1]

St. Andrew's Church School of Christian Practice

FIFTH AVENUE AND
ONE-HUNDRED-TWENTY-SEVENTH STREET
HARLEM
NEW YORK CITY



*School Session Meets at Nine-Thirty Sharp
Each Lord's Day Morning*

Teachers' Training Class, Mondays, 8:15 P. M.

*(The Attendance of every Teacher is Expected,
for Efficient Work)*



OUR MOTTO:

EVERY Scholar present EVERY SUNDAY.

EVERY Scholar present ON TIME.

EVERY Scholar Studying Every Lesson Each Week
at HOME.

EVERY Scholar Saying Private Prayers at Home,
MORNING AND EVENING.

EVERY Parent Helping the Scholar in Home Work.

EVERY Scholar in Attendance at at least ONE
CHURCH SERVICE EACH WEEK.

EVERY Scholar a Christian, a Churchman, and a
Becoming Example.

EVERY Young Person in Every Home, from Three
to Twenty-one a Scholar with US HERE.

1912--1913

[PAGE 2]

OUR GRADING AND CURRICULUM

The Kindergarten School (to 6 years).

Stories from the Old Testament, New Testament, and Nature. Kindergarten methods.

The Primary School (to Third Grade Public School).

Similar Stories with older treatment.

The Grammar School.

GRADE, PUBLIC SCHOOL.

III.—Class of 1921—Catechism, Christian Year, Old Testament Stories.

IV.—Class of 1920—Use of Prayer Book, Old Testament Stories, Christian Year.

V.—Class of 1919—Junior Historical Life of Christ.

VI.—Class of 1918—Early Christian Leaders.

VII.—Class of 1917—Old Testament History as the Preparation for the Messiah.

VIII.—Class of 1916—Life of Christ the Messiah.

The High School.

I H—Class of 1915—The History of the Apostolic Church.

II H—Class of 1914—Christian Doctrine.

H—Class of 1913—Church History.

The Post-Graduate School.

Normal and Bible Classes.

Elective Subjects.

Special Classes will be organized for Young Men and for Young Women.

(NOTE—All Scholars will be assigned to Classes ONLY by the Principal or the Superintendent.)

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SCHOOL RULES

We want no unnecessary Rules. Rules are only intended for USE. They are to help each one to help each one else, so that, without selfish infringement of rights, each one may do his work, "mind his own business" and assist others to do likewise. Therefore ALL Scholars should delight for the good, honor, and welfare of the School, in seeing that these few Rules are properly KEPT.

FOR ALL

Be REGULAR and Always on TIME. This School expects it, just as Public School does. Study the Lesson AT HOME FAITHFULLY each week.

FOR TEACHERS

All the Rules on "Rule Sheet" with such items below as concerns them.

FOR SCHOLARS

Always get Special Permission from the Teacher to leave the Class at any time during Lesson Hour.

Remember that Inattention, Loud Talking, Noise, etc., disturb the rights of OTHERS. You have rights, respect theirs. Do not injure the School.

We Expect Just the Same Conduct in EVERY WAY in the Church School that you show in Public School. This will guide you, in place of many Rules. This is primarily a School.

YOU ARE EXPECTED to Attend at least ONE SERVICE IN CHURCH A WEEK. This is not "Compulsory Church," but our duty to train you in proper Worship, just as we do in the Bible. You will be marked for this the following Lord's Day.

A REPORT will be sent HOME to your Parents regularly showing Attendance, both at School and Church, Conduct, Offering, and Study of Lesson.

All Diplomas, Certificates, Honors, and Graduation depend on the high Standing of these Records. It is to your personal advantage to stand well.

Remember that the Purpose of this School is YOUR GOOD, to help YOU to become a worthy, noble man or woman, a credit to your God, your Church, your Home, your Country. Help us to maintain a high standard for the School, and to make it the best and most helpful School in Harlem.

Bring EVERY other Young Person, not already connected with any School, and we will try to help such a one as well. The Spirit of JESUS CHRIST, our Saviour, is the Spirit of Service and Helpfulness to OTHERS.

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LIST OF OFFICERS AND TEACHERS

The plan of putting "Class of," etc., is far better psychologically than Class I., Class II., etc., or even than Class A, Class B, etc. The moral effect on the pupils is to keep them banded together as a Class unit, and to hold them in the School until the graduating point. They do not drop out so readily in this way. Some Schools prefer not to commence "Class of" nomenclature until adolescence (say 12 or 13 years old), using "Grade I.," etc., earlier, with the idea in mind that young children may be discouraged by looking too far ahead.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is a Graded Sunday School? Explain Fully.
2. On what principles is the Graded Sunday School based?
3. What is practical Grading?
4. What basis of Grading is the best to follow? Why?
5. How would you grade a small school? Map out a definite plan for such a school.
6. On what principles would a proper Curriculum be based? Explain.
7. Show how these principles are followed in the sample Curriculum given.
8. Explain the principles of the Kindergarten and Primary Schools, showing why certain studies are taken, how they are treated and how psychological instincts are met by such treatment.
9. Do the same for Grade I., Grammar School.
10. Map out a definite Curriculum from Grade II., Grammar to High School, showing principles and their application.
11. What subjects should be considered in the High and Post Graduate Schools?
12. What mechanical devices are helpful in securing intelligent co-operation of teachers, pupils, and parents?

SYLLABUS OF CHAPTER X.

HOW TO PREPARE THE LESSON

SUGGESTED READING:

HOW TO PLAN THE LESSON, *Brown*.

HOW TO CONDUCT THE RECITATION, *McMurry*.

THE METHOD OF THE RECITATION, *McMurry*.

SUMMARY.

The Lesson.

Needful Steps: 1. Prayer—(a) For Guidance at Start; (b) For Application and for Pupils' Needs, at the End. 2. Wide Reading. 3. Keep at least One Lesson Ahead of Pupils, enabling one to plan out Home Study for the Class, and Assign New Lesson Intelligently at the Close of Hour. 4. Have a Good Teacher's Reference Bible and use it. 5. Use a Proper Text Book—Source Method, if possible.

Proper Text Books Should Have: 1. Broad, Suggestive Preliminary Review Questions; 2. Questions for Home Study with Written Answers; 3. Questions for Class Discussion; 4. Research Questions; 5. Manual Work.

These all follow the Standard Herbartian Steps, *i.e.*, 1. Preparation; 2. Presentation; 3. Association or Elaboration; 4. Generalization, Recapitulation, Reproduction; 5. Practical Application.

Other Points in Lesson Preparation—

Lesson Title. Striking, New, Attractive.

Question Method best for Introduction.

Correlation with Other Fields of Knowledge.

Induction a Better Method than Deduction, and always to be used with Younger Children.

Importance of Frequent Reviews.

Examinations test *our* Work as well as that of the Pupils.

Show the way the Class have Apprehended the Teaching.

Types in Teaching an Aid to Time in saving Repetition of Same Characteristics.

Gain the "Point of Contact" in Teaching.

Children do not See Cause and Effect when young.

What One Knows, One Knows only by Experience.

The Small Child Knows only the Concrete.

What is First, as Cause, may be Last as Experience to the Child.

Always Proceed from the Known to the Unknown.

How Much Children Know.

Compare Country and City Children.

Explore Children's Minds.

Note Their Small Vocabulary.

Apperception is only Grafting the Known to the Unknown

CHAPTER X.

HOW TO PREPARE THE LESSON

How to Prepare to Study the Lesson.

(1) *There is one tremendous, primordial "First Step"* for a Sunday School Teacher to take, in commencing the preparation of the Lesson Study; and yet, strange to say, it is the one step above all others that many teachers entirely omit. *It is prayer*, for if ever we require the help of God's Holy Spirit, "to guide us unto all Truth," to take of the things of God and show them unto us, it is here where we are preparing to guide other immortal souls than our own into the "Way of Truth," into the plains of peace.

The first law of the lesson is that of Prayer, not a prayer. Between prayer and a prayer there is all the difference that there is between heat and cold. A Prayer may be dead, cold, formal, lifeless. Prayer is the spirit permeating the character. Prayer is a state; an atmosphere surrounding a life. The right knowledge of the Sunday School Lesson is possible only through the help of the Spirit. Prayer is the breath of the Spirit.

What a teacher ought to do is to kneel down at first, and, as it were, bury the head in the arm and shut out the world. It may not be so much what the teacher says, but the atmosphere that will pervade her, as a result of that five minutes of communion with God. There will be a zeal, an interest, an alertness, an application, a patience to dig out details, and go into the deepest research. The practical application of the spiritual truth to the lives of scholars will never come

from mere cold, intellectual preparation. It needs God's Spirit. And the shorter the time for preparation, the more necessary is this primal period of Prayer.

There is another period of Prayer that will come later on, at the close of the lesson. The first was the communion with God, getting in touch with Him, obtaining His guidance, and the atmosphere of the Holy Spirit. The closing Prayer, after the work has been done, as a Prayer of Application. The teacher now kneels, and, with the lesson material in mind, and the individual scholars, their natures and their needs, in view, bears each name personally before the Throne of Grace, that His Spirit may prepare the hearts of the scholars to receive the ingrafted word, and guide the teacher into the selection of the right material, the right treatment, and the right words to make God's work most effective.

The teacher herself will be spiritually uplifted and will gain perhaps more than the scholars as the result of these Periods of Prayer. "It is axiomatic," says Professor Burton, "that the teacher who gains no spiritual help from his study will impart none in his teachings." If his method of study is such that it brings him no uplift or strength, it can hardly have a different effect upon his pupils. Dr. Trumbull adds: "The teacher's spirit, the teacher's character, and the teacher's life impress and influence the pupil quite as much as the teacher's words."

(2) *The second recommendation is "Read! read! read!"* There is no way to absorb the general, all-around knowledge necessary for teaching any lesson for a half-hour, without prolonged, patient Reading. The Sunday School is no place for "shirkers." It is no place for the lady of fashion, who desires merely the "honor" of being a teacher in Church, and has "no time to prepare the lesson until Sunday morning." Read much and read widely. Do not be content with just enough knowledge to answer the printed Questions. Do not

be content, either, with the small condensed summary, contained in the Teacher's Aid. Get other books recommended, either by purchase, or from some library. There are few schools that will not gladly make a strenuous effort to supply books to any teacher who is really willing to study, and perfect knowledge. The difficulty is that the generality of teachers take up teaching as a "side play."

The teacher should visit the public schools, and should spend a week seeing the various studies of the particular grade which she is teaching in the Sunday School. She should also examine their Public School text books, in order that she may know how much they know, and may correlate the Public School work with the Sunday School work.

(3) *Keep at least one entire Lesson ahead of your pupils*, both in order that you may be able to give suggestions to them, in assigning work for the next Lesson, that they may avoid the difficulties you have discovered; and also that, when you come to teach that lesson, it may be a second review to you, thoroughly familiar in all its phases and sides, from your own first review that week. Thus you will study two lessons a week; one in advance and in review for the teaching that ensuing Sunday.

In a well-ordered Sunday School, if the entire session is to be one hour in length, the opening service ought not to take more than five or ten minutes. The lesson period should have forty minutes assigned to it, which leaves fifteen minutes to the routine work of the school, *i.e.*, marking the class, taking up the collection, giving out the library books, announcements, and closing service.

The forty minutes of the lesson hour should never be interrupted. It is not the time for the Superintendent or the Secretary to go from class to class, and chat with the young ladies. It is the period sacred to the teachers and the pupils. Ten minutes before that period is ended, some signal should

be given from the desk, which means that there remain ten minutes, five of which can be devoted to finishing the present lesson, gathering up loose ends, etc., and five minutes to talk over and explain the succeeding lesson. The teacher ought to be able to say, when that point is reached: "Now, scholars, open your text books, and we will talk over next Sunday's lesson."

One should make it a general rule that on Monday, or not later than Tuesday, one will study the advance lesson. On Thursday, and not later than Friday, one will review the lesson to be taught on the next Sunday; which, of course, has been first studied on the Monday or Tuesday of the preceding week. Thus, all through the week, the lessons will be in mind, and material along the line of illustrations will be constantly acquired, as the teacher lives through the week days intervening.

(4) *Have a Teachers' Reference Bible*, if possible—such as the cheap \$3.75 book known as the "Combination Bible," which has both Authorized and Revised Versions with all the usual Aids, Concordance, and Maps. At least have a small Bible of your own, and mark it in ink, as need requires for subsequent use. (Mrs. Menzie's Marking system is not a bad one to use).

(5) *The Text Book is the crux of the teaching.* With Question-and-Answer Books you can do little but parrot-work. You are a machine. Your individuality is taken away. Most of the suggestions following will be useless with such a book. With any other System supplying Questions for which Answers are to be sought from the Bible (or even printed sections of it), or from the Prayer Book, you have some measure of freedom.

The best Text Book, however, is one that is built on the Heuristic (*i.e.*, Finding) or Source Method, and it becomes, then, barely more than a guide for research, a suggestive

Handbook Outline for study. The development of the Lesson in Class then lies more in your own hands.

Text Books to-day on this method have the following characteristics: (a) Broad, suggestive Review Questions, for Rapid Oral Answers, covering a wide outlook, and making pedagogical connection of the new lesson, with those of the series thus far. (b) Questions for Home Study with Prepared Answers, written in order, first, to fix the knowledge more firmly through pedagogical act of driving it home by writing it down; second, to ascertain that sufficient home study has been accorded it. (c) Questions for Class Discussion, based on the general Home Study, new, live, interesting, provoking active expression, in place of the usual dead, dry, monotonous recitation. (d) Questions to be assigned for Particular Research, such as certain obscure Geographical, Historical, Archæological, or Critical points. (e) Provision in the amplest form for the use of Maps, Pictures, Illustrative Objects; for the development of Practical Handwork, the making of Maps, Objects, drawing of routes, insertion of cities on outline maps, etc. Such Lessons demand work, hard work. They are difficult to teach, and are apt to be most unsatisfactory under incompetent, lazy, or indifferent teachers; but they are the best; the ideal, to be sure; but just in accord with the present Day School System, and at once recognized as such, and appreciated and respected accordingly by all bright, earnest scholars.

All forms of Teaching have definite logical steps or method. As Inductive Teaching is the more usual form to-day, there are many who wrongly imagine that this type is the only one to which formal steps may be adapted. We will study the formal steps in this type first, before considering the other types.

The Herbartian or Formal Steps in Inductive Studies.

The teaching scheme which follows we owe in its completeness to the disciples of the German philosopher and educationist, Herbart, of whom, as compared with another famous inventor of methods, it has been well said Herbart magnified the work of the *teacher*; Froebel magnified the work of the *child*. It is just because Herbart thought so much about the teacher's part in education, that his ideas have spread so rapidly. His hints come rapidly to hand and are capable of immediate application. This teaching scheme consists of five divisions or stages, which may be adapted, according to subject and circumstances, either to a single lesson or to a series—one, or perhaps two, of the divisions forming a single lesson of the series. These steps are:

(a) *Preparation*. Just as the farmer plows his ground, and prepares it for seed, you should prepare your class for the new lesson. Write out Questions, making up new ones, different from those in your text book. Be prepared to call up the related knowledge that is lying dormant in the minds of your children. This step corresponds to the Preliminary Review Questions at the beginning of each lesson. No matter how hurried the time may be, these must never be omitted, because they form the connecting link which joins the unknown to the known. Imagine the farmer saying: "Oh, Spring is so late, and I have so much to do, and so many fields to plant, and my time is so short, I will omit the plowing, and will just sow the seed!" The plowing is essential to the growth of the seed, and can never be omitted, and yet some teachers think the review unessential. The Review Questions should be broad and striking, welding together all the previous analogous material; not minute in detail. For example, suppose the class has had four lessons on the Life of David, up to his meeting with Goliath. A poor Review Question would be,

“In what city was David born?” A good Review Question would be, “Will someone, whom I shall name, tell me in four sentences the four chief events of David’s life up to our present lesson?” The scholars begin to think. “Four chief events; does she mean four in one lesson; or one in each of the four; or two in one and one of each of the other two? What are the four chief events?” Every scholar is mentally reviewing and welding together all the preceding lessons.

Of course, with younger scholars this method of historic perspective would not be used, but the Review Questions would, nevertheless, be of a broad, inclusive nature.

(b) *Presentation*. Just as Preparation theoretically corresponds to the Review Questions in a properly-prepared Heuristic Book, so Presentation corresponds to the Questions for Home Study, only you want to prepare your own set, for your own benefit, if you can. At any rate, you intend to instruct, and not simply hear recitation; so you will present new material. In other words, you will sow the seed in the ground prepared.

(c) *Association or Elaboration*. It is not what we eat, but what we digest, that is of use. It is not what you recite glibly to the child, rattling it off perchance from scribbled notes; but what he appropriates that is to “build up character, efficient for the best.” Apperception, we say, is to assimilate the new material. Simply put, this means you are to be sure the children understand, take in, appreciate what you teach them. Build up your illustrations around your teaching. The whole benefit of all subsequent teaching may be lost if you carelessly miss making the connecting link clear and lucid.

(d) *The fourth step is variously termed Generalization, Classification, Recapitulation, Reproduction, Review*. It is really getting at the principle, so that the knowledge can be re-stated by the pupils in a new form, in a wide, general

manner, as part of the whole field of knowledge. Many of the Thought Questions contained in Questions for Discussion in Class are intended to embody this idea.

One of the best ways to accomplish this would be by stopping every five minutes or so, and ask a scholar to tell the class what has been covered during the preceding interval. Or this may be secured in another way—having talked about a journey, we can review it by drawing it on the map; or, when we have discussed an object, by explaining a model of it, or describing a picture that may be reproduced. One can teach the story of the Nativity, and review it by a series of pictures by which the salient points surrounding the Nativity are re-elucidated.

(e) *The last step is Practical Application*; in religious fields expressed by the words, "The Moral." Sometimes this is to be stated; sometimes hinted at; sometimes left for the scholars to see it plainly written all over the topic. If Habit and Character be our aim, then there comes in the Inquiry, "How have the Teachings of the various Lessons functioned, or applied practically, in the outside, daily lives of your children?" This is the real test of all good work; and it is probably not too strong a point to insist on, that the teacher who is not influencing the lives of the scholars in some way for good, is failing in the best ideals of character-building.

The Opposite or Deductive Method has its Formal Steps Likewise.

(1) "*The first of the Formal Steps in the Deductive Recitation is the presentation of the new problem to be solved, the question to be answered, or the example to be known.*" This direct offering of new matter is assumed to arouse curiosity and effort, without any preliminary stirring up of motivation by formal appeal to old interests."

(2) "*The second stage is not the presentation of some new facts, but the offering of some general truth that must*

be learned as a truth, and is then available for use as a rule, or law. Upon the suggestion that this is the fourth, or generalization, stage of the other kind of lesson, it becomes apparent that this deductive lesson is applicable, not to informational, but to logical, studies. In the deductive lesson, one jumps upon the shoulders of one's ancestors, and sees from that higher view-point."

"(3) *The third stage is the solution of the problem.* (4) *The fourth stage is drill upon many problems.*"

"To put the matter more simply: The deductive lesson has four steps—the case in hand, the generalization, the application, and drill. Though apparently much easier, because offering less steps than the inductive lesson, it is in reality, in most instances, a more difficult method when adequately and successfully followed. To teach the rule, or the generalization, as a truth of authority, requires an appeal to memory and to the understanding at once, without the aid of the details that lend interest to the inductive lesson."

"A Third Kind of Recitation is the so-called 'Question-and-Answer,' or 'Heuristic' Recitation."

"This kind of recitation assumes that, before it there has been either a series of other kinds of recitations, by which the pupils have accumulated information, or else that there has been a study lesson by way of preparation for the quizzing."

"(1) *Open into the subject with questions that have the goal in view.* To this affirmative principle, there is a negative correlate. Do not begin with questions upon topics well forward or otherwise within the subject."

"(2) *Proceed with questions that apportion the time duly as between the topics, emphasizing those of importance, minimizing the relatively unimportant.* This principle also has its negative correlates. We should not delay too long upon any points. We should skip no essential points."

“(3) *Let the questions follow in logical order.* This may be the order of sequence in time, or of nearness in space, or of cause-and-effect, or of any other normal association of ideas. The correlate of this is:—Do not digress from the main line of the review.”

“(4) *Move forward.* Do not circle about any topic. Do not revive a topic already passed—unless to use it in another important connection.”

“(5) *Approach the concluding topics in such a manner as to prepare for the ending.* The negative correlate of this principle is:—Avoid an anti-climax.”

“(6) *End with questions that develop the conclusion fully; and stop.*”

There are other forms of Lessons which are not studied particularly in the Sunday School, such as Scientific Studies, Exercises and Reading Lessons. All of these have their formal steps as well, but the study of them does not concern our purpose now. For the sake of clearness we will summarize the formal steps in three types of Lessons which we have considered. They are given by Professor Chancellor, in his “CLASS TEACHING AND MANAGEMENT,” page 62.

Informational Studies.

INDUCTIVE RECITATION.

1. Preparation (sub-step, aim).
2. Presentation.
3. Association.
4. Generalization.
5. Application.

Review Lessons.

HEURISTIC (QUESTION-AND-ANSWER) RECITATION.

1. Direction.
2. Rate.
3. Route.
4. Stations.
5. Sections.
6. Approach.
7. Arrival.

Logical Studies.

DEDUCTIVE RECITATION.

1. Presentation of problem (or example).
2. Rule for solution (or answer).
3. Solution (application of rule).
4. Drill upon problems (under the rule).

The Lesson Title.

Dr. Marianna C. Brown says that the lesson title very often may *seem* unimportant. If unimportant, then uninteresting. But while we dismiss the matter of the lesson title as uninteresting, we forget that the child judges of the interest of what is to follow by this same neglected title. "Tell a child that you are going to talk about 'Samuel,' and if the child does not happen to already know of Samuel, you might as well have said Methuselah, or any other name. Tell the same child that you are going to talk about 'A little Boy to whom God spoke,' and you have aroused both his sympathy and his curiosity."

The Question Method in Introduction.

Dr. Brown says: "The introduction ought almost always to be according to the question method. Without some response from the child, we cannot tell when we have come in contact with his life, or when we have aroused his interest. Each Sunday he comes to Sunday School in a different mood. Some days a single reference to a subject would arouse his entire being. Other days that subject is far from his thoughts. We want to have his answers, in order to know when our introduction has accomplished its work.

Correlation.

This is a much abused word for a very simple thing. It means merely the realization that the child is a unit, and that the Sunday School should take cognizance of the facts that have been taught in the Day School; that the so-called secular knowledge of the child is a part of his general knowledge; that the Sunday School teacher should learn just how far the child has studied in the Day School, and should make use of that knowledge in cross references in the Sunday School lesson.

Deduction Versus Induction.

Of course, we have all learned in school the merely abstract definitions, that Deduction means proceeding from the general to the particular, and Induction means proceeding from the particular to the general; that Deduction states the rule, and then seeks or supplies examples; that Induction supplies examples, and then seeks the rule. However, in teaching there is room for both; each has its place. At the Opening of a lesson, Induction ought to be the means employed; but, as we advance and gain knowledge, Deduction is useful to revise our work, and secure our rules. Both are used in Day School; although Induction is the more general method.

As we apply this in our Sunday School work, we see that the Catechism is *par excellence* a pure example of the deductive method. Yet, for memory's sake, as well as for practical religious reasons, we want to teach the Catechism at an early age. How can it be done? There was a time when we recognized a distinction in Day School studies, by speaking of the subjects of arithmetic and grammar as the formal studies. Yet in the Kindergarten to-day, grammar and arithmetic are frequently taught by the inductive method. In languages this is called the Natural Method.

A generation ago we learned the rules of grammar first, and then applied them. Now we learn the language, and then the rules. The younger the scholars, the more necessary the Natural or Inductive Method. High school students can frequently well dispense with the Inductive Method, and use the Deductive Method. The point is, that Deduction cannot be appreciated until the child can see relations, the cause and effect, the abstract.

Now the Catechism can be taught, and is taught in the best schools, by the Inductive Method. The individual truths are taught, illustrated by the Inductive setting of the particular examples of Old Testament or New Testament; then later

the Rule is formulated. Dr. A. A. Butler has covered this point very fully in his *CHURCHMAN'S MANUAL*, on page 112, following.

The Importance of Reviews.

"Comparatively few untrained teachers appreciate the importance of reviews," says Sec. "With some this is simply the result of neglect or thoughtlessness; with others, the positive feeling that time spent on reviews is time largely lost." A teacher's appreciation of the importance of the Review will be measured to some extent by the time he spends upon it in the class session. Gregory says that the best teachers give about one-third of each lesson hour to reviews.

Examinations.

It is always advisable to test the results of our teaching, to make sure that the knowledge has been actually acquired. Just as the scientist always verifies his conclusions, so the teacher should never be satisfied until he has tested the results of his teaching. This testing is useful, both for testing one's own knowledge and methods, and for aiding the scholars in clearing up their misunderstandings, or lack of knowledge.

These examinations can be held either in writing, or orally. Many schools hold them twice a year, requiring the attendance of the pupils, and giving them choice of ten out of fifteen questions presented, and preparing the questions with the hektograph or mimeograph. Sometimes scholars are kept back. Sometimes they are definitely promoted, and sometimes they are allowed to go on with "conditions" to be made up in the subject, and passed during the succeeding year. Usually the Term Grade counts for half, and the examination for half, the Term Grade being composed of Attendance at Sunday School and Church, and Preparation of the Lesson at home, as well as Recitation in Class. Seventy Per-cent. makes a good passing grade. In some cases where the term grade

has reached seventy-five or eighty Per-cent., scholars are allowed to dispense with the written examination, although we rather welcome the written examination, because it secures helpful review of the term's work.

Types in Teaching.

In secular education, Types play a large factor; and the general trend of opinion to-day is to make a most prominent use of them, so far as possible in every department. The plan of typical elements, typical characters, typical bays, countries, rivers, mountains, typical industries, etc., forms the ground-work of numberless lesson-plans. The idea is a good one: (a) because it supplies the foundation for grouping certain characteristics which belong to classes; (b) it aids in generalizing, forming concepts, practically being a model form of unifying knowledge. To that extent it is labor-saving, memory-relieving. The child does not have to master the characteristics of each new object. He has left only the few peculiar and unique dissimilarities, or differences, which differentiate it from others of the general type.

There is abundant scope, whatever be our required system of lessons, for opportunity to use this little hint, and develop our topics occasionally on the type form. The children will at once appreciate our approach to Day School work in this particular.

The "Point of Contact" in Teaching.

This is the title of a delightful little book by Patterson Du Bois. In it he sums up most attractively a galaxy of fundamental points of Philosophy and Psychology, some of which will prove of inestimable assistance to most of us. *What is first as cause, may be last in discovery to the child. What is truly known must be known by experience. A child knows at first only the concrete. In all teaching, proceed from the Known to the Unknown. Therefore find the Point*

of Contact, that is, the Point of Interest on the Child's Life-plane, and make it the Point of Departure and Sympathy in all teaching. The great fault in our Sunday School teaching has been that we have not sought the child's penetrable point. We have approached him through adult ideas, upon an adult plane.

(1) *What is first as cause may be last in discovery to the child.* This means that the small child, as we have said before, is concrete, does not reason, literally does not think; it means that he does not see Cause and Effect; he does not see how this thing came about; nor does he see why he should not do that thing, nor what it will lead to in effect. In this rule is summed up in a nutshell much of the essential elements of sound teaching.

(2) *What is truly known must be known by experience.* Du Bois tells the story of an older sister trying to answer the question of her little brother Robbie—"Tell how sidewalks were made." To the high school girl, the sidewalks were laid on the ground, so she began to explain the ground and its history first. To the child, the ground was hidden under the sidewalks. His first experience with earth was not the underlying ground, but the overlying sidewalks.

(3) *The child at first knows only the concrete.* This has been alluded to frequently before, and needs only the merest references here. It means that we must deal with things, with objects, pictures, those ideas that will cause the formation of mental images, products of the imagination.

How Much Children Know.

Professor Hall, in a sweeping investigation of Boston school children, just after entering school (say from six up), found that twenty per-cent. of these did not know that wooden things were made from trees; forty-seven per-cent. never saw a pig; and over thirteen per-cent. did not know their cheek, forehead, or throat; eighty per-cent. did not know what a

beehive was; over ninety per-cent. did not know their ribs; eighty-one per-cent., their lungs; eighty per-cent., their heart, and seventy per-cent. their wrist; twenty-one per-cent. did not know the difference between their right and left hands, and thirty-five per-cent. had never been in the country in their lives. Most of them thought many animals were no larger than their pictures.

From the above statistics, it seems not too much to say that every teacher, starting with a new class, must make sure that his efforts along certain lines are not utterly lost, and should explore carefully, portion by portion, his pupils' minds, determine precisely what is already known, and realize that the knowledge most common to children of a given locality will be that of their earliest surroundings, and that rarer knowledge will come later; that the country child will know country and not city things; and the city child, city things and not country.

The Child's Vocabulary.

The average vocabulary of a child two years old may be less than 300 words. A child of seven has 2500; and one from eight to ten knows from 3000 to 4000 words. There are few persons living who have a vocabulary of more than 15,000 or 20,000 words. Some African tribes have less than 300, and by using the term Vocabulary, we mean knowledge of words.

The actual speaking vocabulary is probably not more than one-fourth, or one-fifth of that number. It is notorious that a young lady, for example, will survive with a vocabulary of possibly eight adjectives, such as "Perfectly awful," "Just too sweet," "So lovely," etc. It is probably true that, speaking with precision, there is but one exact word to express the sense of any one thought. It is because we are not taught to grasp the precise shade of meaning, and to be accurate in

our conversation, that our vocabulary is so meagre, instead of rich and vivid. Nouns form sixty per-cent of the average vocabulary of a child; verbs twenty per-cent; adjectives nine per-cent; adverbs five per-cent; pronouns two per-cent.

How to Graft the Unknown to the Known.

In technical language, this is the Apperception, already referred to. It is not always easy for the teacher, knowing so little of what the child's mind really has experienced, to find the point of contact at once. One needs quick thought, keen observation, rapid adaptability to sudden unfoldings of contact-points, in order to adjust knowledge to the child's capacities. The story Du Bois gives from Miss Harrison's experience strikes at the right method. Practically, it is putting yourself, so far as may be, on the child's plane, and endeavoring to picture to your own mind what he knows, what he likes, where his interest and curiosity will lie. We may often "miss the point, and even fall below the child's level"; but we shall soon find that out.

And so all our abstract teaching at an early age entirely misses the point, and too often far worse; for it does positive mischief. What do hymns of heavenly longing mean to a child who knows naught of death, and who is brimming over with life? Arguments and proofs are dangerous to a child-mind that has not yet reached the period of doubting. All Bible Stories for the early years are a point of contact, for the child is interested in stories, the concrete. It does not make one whit of difference whether they come in chronological order. Each set story is a piece of mosaic, cut and carved, ready to be lifted into the proper place in the great pattern of history. The aim is to fit the unknown to the known without gaps, by easy, gliding steps as it were.

Pains and suffering, agony, killings, and horrors, too, are foreign to the child-mind. He may delight in them, because

he loves actions, such as they are full of; and we grant that he never appreciates the horror and enormity of them, but neither does he comprehend them. Also details of things, too minute and multiplied, are not point of contact methods.

Wholes are better, for discrimination and reflection have not proceeded far enough to grasp details to any profound extent. Put yourself in your pupil's place. The danger lies in the material, rather than in the words we select, for we are apt to be cautious on this line. The same lesson for all these grades is the fruitful cause of this error. Give subjects suited to the age you teach.

QUESTIONS FOR STUDY AND DISCUSSION.

1. In preparing the Lesson, what first step is advised, and why? Explain.
2. State the other steps to follow, and explain.
3. What outline should a proper text-book have?
4. Show how this outline follows the standard Herbartian Steps.
5. Why is the Lesson Title important?
6. What is the best method for the Introduction?
7. Discuss Induction versus Deduction.
8. Why are frequent Reviews important?
9. What do we mean by Correlation?
10. How do Types aid in teaching?
11. What rules are given under the "Point of Contact"?
12. How much do small children know at each age, roughly speaking?
13. What is Apperception, and what does it mean educationally?

SYLLABUS OF CHAPTER XI.

HOW TO INTEREST SCHOLARS AND SECURE ATTENTION

SUGGESTED READING—

THE ART OF SECURING ATTENTION, *Fitch*.

HOW TO HOLD ATTENTION, *Hughes*.

HOW TO INTEREST, *Mutch*.

SUMMARY.

Attention is (*a*) Involuntary; (*b*) Voluntary. Former is spontaneous or passive. Latter is with Effort. Attention will not attach itself to uninteresting Ideas. Therefore constant change necessary.

Herbartian Doctrine of Interest is the basis of Modern Education. It means that the Object or Idea, in which we are interested, is actually, and vitally necessary to our Self-expression.

Same thing may elicit Immediate or Derived Interest according to conditions. Latter ensues when the End is somewhat remote. Voluntary Attention only can be given to it.

Interest is thus in the *person*, not in the *thing*.

How to Hold Attention. Not by Clamor or Appeals. Nor by Uninteresting things. Therefore present new aspects and ideas.

The Will must be used in Voluntary Attention, and Direct Effort made to fix the mind in thinking.

After Early Childhood, one can *acquire* an Interest at times.

Attention responds best along lines of personal inclination.

There is a Native Variation in Attention-power.

Physical Means to Aid Attention. Attitude—sit up. Keep still.

Look at Teacher, facing him. Look intently at the work to be done. Use Proper Seating and Arrangement of Forms. Place Troublesome Pupils near the Teacher, and away from others.

Kill Interests, not wanted, by satisfying them.

False Views of Interest. Interesting not always Easy nor Pleasurable. May also have an Interest, but in the wrong thing.

Any thing, not naturally interesting, may become interesting, by being linked with an interesting thing.

Personal Ownership also lends power to Interest.

Fatigue.

Normal—(1) Weakening of Attention; (2) Judgment unreliable; (3) Loss of Self-control; (4) Lessened Work-rate.

Abnormal—(1) Depressed Mouth-angles; (2) Horizontal Forehead Furrows; (3) Eye-wandering; (4) Dark Color under the Eyes.

CHAPTER XI.

HOW TO INTEREST SCHOLARS AND SECURE ATTENTION

Attention and Interest.

We have already stated the great law of Attention—that Attention cannot attach itself to uninteresting ideas, and we have already defined the two kinds of Attention: (1) *Involuntary*, passive or spontaneous; and (2) *Voluntary*, or Attention with an effort. The former is that given immediately to interesting things, and the latter to things where the interest is somewhat remote.

At the foundation of any proper conception of the new Education lies the appreciation of the true doctrine of Interest. It may be said that Herbart and Professor Dewey are responsible for the clear analysis of Interest, and its laws, which first revolutionized modern teaching. When once the teacher grasps the doctrine of Interest, as set forth by Herbartian Societies, and as exploited by Professor Dewey in the Herbart Year Book, his attitude toward the child, and his method of teaching, will be completely changed.

What Interest Is.

The gist of Professor Dewey's argument is that "genuine interest is the identification, through *action*, of the *self* with some *object* or *idea*, because of the *necessity* of that object or idea for the maintenance of *self-expression*. . . . When we recognize that there are certain powers within the child urgent for development, needing to be acted upon, in order

to secure their own efficiency and discipline, we have a firm basis upon which to build."

Thus a time-table can be of utmost interest, if it concerns our own journey, or that of some friend. Hard work ceases to be a drudgery when connected with some definite and appreciated result. This, therefore, is what we mean when we say, "Create Interest." It does not mean a false Interest set up by colored chalk-lines, or bright figures, or pictures with no meaning in themselves. It does not purpose jingly tunes, or nonsensical motions for the Attention, held momentarily and aimlessly. It means all the real, intrinsic connection of the subject with the child's own vital past experience, with his own impulses to thought and action, giving self-expression to his own native or acquired wants and tendencies, and thus an interest in the subject in hand. Any other means, used to hold Attention, maintain Order, secure study, and gain Answers to Questions, are false, and worse than useless, being positively injurious, and creative of the permanent habit of Divided Attention, or Mind-wandering.

The same thing may elicit either Immediate or Derived Interest, according to circumstances. Thus, riding a bicycle would be Immediate Interest on a bright, cool day, when running along a good country road, leisurely riding for pleasure, in utmost enjoyment of every present moment. But riding the same wheel, on a hot, sultry day, on a dusty, poor road, up a steep hill, seeking to reach a certain destination on time, would represent Derived Interest, not Immediate or Spontaneous. That is, Derived Interest comes when the end is somewhat remote. Much of life is of this type. The business man plods through a laborious or unpleasant task, day after day, not for its intrinsic pleasure, not for the salary at the week's end, not even for the things that salary can buy at home: but, ultimately, for the love he bears his wife and family—Derived Interest, because the end is remote, and

effort bridges over the chasm between. Someone has said that all life is ruled by two basal motives, Love and Duty; that the latter is really the former, where an ideal devotion to a principle demands a love that stands paramount to the love attaching to a person or a thing.

Thus the Interest is not in *the thing*, but in *the person*. You can never "make things interesting." They must be of a nature (and so well presented) as to attract the internal, natural interest of the individual approached. He already possesses the Interest; you merely give him the material. He already has the hunger; you give him the proper food. A full table does not create hunger, it satisfies it, already there, though perhaps dormant. Everyone, always and at all times, has some Interest, unless he be unconscious or dead. He is bound to manifest that interest in something, if the right thing can be found and given to him. If he be lethargic, the fault is not in him, but in the material or its presentation, and so ultimately in the teacher.

How to Hold Attention.

We have just pointed out in the previous chapter how Voluntary Attention cannot be continuously sustained, that it comes in beats, that we are able to set the mind's eye upon a thought in the focus for an instant only, when we find it wandering again, and have to recall it by direct effort of the will. No amount of demand, though it may elicit outward appearance of Attention, will gain the real, inward Attention, which will result in Memory, without an inherent power to interest the pupils.

"Negatively, then, Attention is not to be secured by clamor on the part of the teacher," says See. "It may not be claimed by any appeals. The teacher, who in loud tones calls for attention, is not so apt to secure it as the one who lowers his voice, or ceases for the moment altogether. The

pause in the vibrations of the machinery aboard ship causes the passengers to awake, whereas an increase in the vibrations might only lull to a sounder sleep. 'Nothing,' says Gregory, 'can be more unphilosophical than the attempt to compel the wearied attention to a new effort by mere authority. As well compel embers to rekindle into a blaze by blowing.'"

Attention will not attach itself to uninteresting things. Therefore, the subject must be made to change its aspect, show new sides, and new and interesting phases. From an unchanging subject, the mind, even of an adult, must wander. Either the stimulus must vary, or some new attribute must be discovered in the subject. The nervous system soon tires under the strain of continuous attention to the same thing.

The Will the Basis of Voluntary Attention.

While the Attention of children in Early Childhood is chiefly that of the spontaneous, Involuntary, passive sort, beyond that period Attention is generally Voluntary and determined. Will, Action, Attention, Interest are closely related and connected together. Interest is the guiding star of the group.

In this last analysis, Will is an effort of the Attention, and Attention with an effort means Will. We have shown the converse of this before by stating that there is no Willing without Attention. After Early Childhood the individual is capable of *acquiring*, to some degree at least, an Interest. He is able to attend to a subject, and concentrate his Attention and actually become interested in it. It is true that children, too, are apt to become interested in that to which they attend.

Attention responds most easily along the lines of personal inclination. The child will attend to those things that he likes best. The Sensory child will give attention most readily to things of practical interest; he will notice their general

aspects, but not details. He is able to concentrate his attention. The Motor-minded child is troubled through a vacillating attention.

There is, however, you will recall, a Native Variation of Attention.

James explains it thus: "There is unquestionably a great native variety among individuals in the type of their Attention. Some of us are naturally scatter-brained, and others follow easily a train of connected thoughts, without temptation to swerve aside to other subjects. This seems to depend on a difference between individuals in the type of their field of consciousness. In some persons this is highly focalized and concentrated, and the focal ideas predominate in determining association.

"In others, we must suppose the margin to be brighter, and to be filled with something like meteoric showers of images, which strike it at random, displacing the focal ideas, and carrying association in their own direction. Persons of the latter type find their Attention wandering every minute, and must bring it back by a voluntary will. The others sink into a subject of meditation deeply, and, when interrupted, are 'lost' for a moment before they come back to the outer world."

Physical Means in Assisting the Will in Voluntary Attention.

One means to secure attention is to demand the proper attitude. Do not let the scholars slide down on the benches, or wriggle, or loll. Make them sit up straight, with the back at right angles, and look at the teacher. Opening a book and looking at the words will frequently bring an interest where abstract thinking would not. It is also important that the teacher and the scholars always see each other. To see both ends of the form, it is necessary that the teacher should sit at a little distance from his pupils. The exact spot for his chair would be the apex of an equilateral triangle, whose base

is the front form. Perhaps there is not enough room to allow this, in which case the teacher will find two difficulties: one, that the head must be constantly moving to see the ends of the front form, and, second, that she must speak louder than is convenient for the first form, in order to reach the seats behind.

In the Sunday School, unfortunately, where separate rooms are only beginning to be used, the matter must be compensated by sitting nearer the class, and making up for this disadvantage by distinct vigilance. A clear distinction must be made between loudness and clearness of the voice. One may make one's self distinctly heard without speaking in anything like a loud tone.

Troublesome Pupils.

The bad boys and the restless girls (Motor Type) should be placed to the teacher's right and left, that a reproving hand may call them to order. Incidentally, each one is away from another troublesome pupil, by being next to the teacher. The best place for a reserved, sly, tricky pupil, who is of the sensory type, is in the middle seat in front of the teacher, who can observe his every movement. There is nothing that paralyzes the movements of the mischievous child of this type as the unsympathetic eye of the teacher. The third kind of pupil, the studious, sensory type, should also be in front, in order that the teacher's eye, with a kind smile of sympathy, may draw out the response in the recitation.

Killing Interest.

Professor Adams remarks: "To arouse and sustain Interest is of such vital moment in teaching, that scarcely any attention has been given by writers to the almost equally important subject of satisfying, or allaying, Interest. It is perhaps impossible to have too much Interest in a lesson, but it is quite common to have that Interest badly dis-

tributed. In the course of teaching there is frequently struggle of Interests, and if the teacher desires to guide the pupil in one direction, he must study the clash of Interests in order the more effectively to favor the one that he desires to prevail. He must learn the art of killing Interest, as well as the art of rousing Interest.

“Now the best way of killing Interest is not by opposing it, but by gratifying it. So soon as an Interest has been satisfied, it dies a natural death. In all cases he must try to avoid rousing any Interest that is likely to be more powerful than the main line of Interest that runs through the lesson. In spite of all his endeavors, however, the teacher will often find that he has called up powerful Interests that compete with the Interest he has mainly in view; and, in any case, even the subsidiary Interests he arouses must be dealt with as they arise, or they will form a powerfully distracting force. Side issues must be treated in such a way as to satisfy all the interest they excite, while the main subject of the lesson is managed so as to maintain the Interest to the end.”

False Views of Interest.

One may confuse the interesting with the easy, and argue that Interest means making things too easy. This is untrue, because many difficult things may be quite interesting, and the easiest things very dull. Nor need the interesting be necessarily pleasurable. In fact, many acts that are interesting are positively painful; as, for example, putting up a heavy dumb-bell, or a tug of war.

Then some teachers are at fault, either in failing to arouse any mental zest in a class, or in arousing Interest in the wrong thing. The teacher shows the class pictures. They are thoroughly interested, but they have no Interest whatever in the pictures, or the fact that the pictures illus-

trate. Too often pictures, or the story, or the specimen may remove as much interest by distracting the pupil, as it could ever add by its concreteness.

Professor James has shown us, however, that "Any object, not interesting in itself, may become interesting through becoming associated with an object in which an interest already exists. The two associated objects grow, as it were, together. Again, the most natively interesting object to anyone is his own personal self, and its fortunes. Lend the child his books, pencils, etc., then give them to him, and see the new light with which they at once shine in his eyes. Thus, in teaching, begin with subjects in the line of the child's own personal, native interests; and then, step by step, connect your new teaching and new objects with these old ones." This is what is involved in the old Herbartian doctrine of "Preparation," often so difficult of comprehension.

Fatigue.

It is important that even the Sunday School Teachers learn to recognize the manifest signs of fatigue in the class, and not spoil the good effect of a lesson by "overdoing it." There are two recognized kinds of fatigue (*a*) *normal*, and (*b*) *abnormal*. (*a*) *Normal Fatigue* is the proper result of all work, mental or physical. It is the bending of the bow-strings, which spring back again on release. Rest, sleep, and food, correct normal fatigue. (*b*) *Abnormal Fatigue* is snapping and cracking the bow, pushing the expenditure of energy beyond recovery. Then a diseased condition usually ensues.

Signs of Fatigue.

(*a*) *Normal*.—(1) A definite weakening of Attention. After half an hour, few adults can pay attention well. (2) An increasing unreadiness and inaccuracy of judgment. It is unwise to endeavor to solve difficult problems at night

time, or to worry over an unpleasantness in the evening. The best plan is, steadfastly to refuse to consider such things when weary, to determine to rest and sleep. In the morning, the clouds will have passed away, and not only will your judgment be clearer, but many of the shadows which were caused merely by fatigue will have disappeared. (3) Loss of Self Control, Temper, etc. When the husband comes home tired at night, cross and irritable, the wise wife says nothing, but "feeds the brute," and lets him rest. Soon the irritation has passed away, and many a family jar is avoided in this common sense manner. (4) Lessened Work-rate. Not only is it difficult to do work when fatigued, but it literally does not pay; for less work is accomplished than would be if proper rest and recuperation were taken. Note, that the concentrated attention of Adults can be held for forty-five minutes only, with useful results; that of children of Adolescent age, not over thirty minutes; small children of the Primary age not over fifteen minutes.

(b) *Abnormal*.—(1) Depression of the Mouth Angles. (2) Presence of Horizontal Forehead Furrows: These horizontal forehead furrows are a characteristic expression of the weak minded and the insane, showing the result of abnormal fatigue in their lives. (3) Eye-wandering and positive inability to preserve fixation of the eyes. Note, this does not mean ordinary restlessness. One of the tests of insanity is dancing eyes where the pupils cannot be held and concentrated. It may also occur with ordinary abnormal fatigue. (4) Dull, dark color under the eyes. These signs are of value only because a Sunday School Teacher may have children in the class abnormally fatigued during the week, from either (1) overwork, (2) unwholesome confinement in unsanitary homes, (3) injurious shocks, or bad treatment.

No one should draw a positive conclusion from only one

of these signs, as for example, a "black eye." Taken all together, however, they form a clinical picture of which there can be no doubt. Just as we have a typical face that is pathonomic of consumption, so we have one that definitely proclaims Abnormal Fatigue.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What are the two kinds of Attention? Explain each kind.
2. What is the great law of Voluntary Attention?
3. What is the Herbartian Doctrine of Interest, and how does it affect the problem of Attention?
4. What is the difference between Immediate and Derived Interest?
5. What kind of Attention is necessary for the latter?
6. How does the New Doctrine of Interest differ from the older one?
7. How can we hold Attention?
8. What is said of the Will in Voluntary Attention?
9. How does the Interest of the Adult differ from that of a Child?
10. How does Personal Inclination affect Attention?
11. What is said of a Native Variation in Attention power?
12. What are some of the Physical Means to aid Attention?
13. Why do we sometimes have to *kill* Interest, and how is it done?
14. What are some of the False views of Interest?
15. How can a thing, not naturally interesting, be made so?
16. How does Personal Ownership increase Interest?
17. What are the kinds of Fatigue, and what are the signs of each?

SYLLABUS OF CHAPTER XII.

HOW TO KEEP ORDER, AND CONDUCT THE RECITATION PROPERLY

SUGGESTED READING:

HOW TO KEEP ORDER, *Hughes*.

A PRIMER ON TEACHING, *Adams*.

SUMMARY.

Order is "Conscious Recognition of Law and Coöperative Submission to Constituted Authority." It is "work systematized," thus positive, not negative.

Order is essential to the highest development of Life. Thus Order pertains to every phase of School Regime. "Rules of Order" are seen in every form of Business, every Organization, etc. Lack of Order, interfering with others' Rights, both disturbs Society and Oneself.

Disorderly Schools are due to (1) Weak Teachers. (2) Poor Standards of Work required. (3) Arbitrary Rules, with no real Principles behind them.

Secondary Ends or Motives as Incentives to Order, *i.e.*, Prizes, Praise, Rewards, Punishments, etc., lower Ambition, Self-restraint, and Zeal for Work.

Securing and maintaining Order require different measures.

Securing Order. (1) Begin on Time. (2) Nip Disorder in the bud. (3) Be Even-handed. (4) Be Orderly yourself. (5) Be Cheerful and Good-humored. (6) Appeal to the *Best* Motives in Pupils. Take it for granted that they will Recite, Study, Behave, etc. (7) Take Each Pupil on his own Best Approachable Basis.

Agencies for Keeping Order. I. *Cocreative*: (1) Punishments; (2) Will Power; (3) Command; be sure to gain complete and orderly control of Class the first day of conducting the Recitation, and never let the scholars obtain the upper hand. Avoid always Personal Vengeance and Retributive Punishments. II. *Executive*: (1) Give each Child something to do; (2) Posture at

Work; (3) Facing Teacher; (4) Concert Work in Reciting. III. *Incentive*: Such Agencies work from within. Are the highest and best type to use. End of all Education is to render one Self-controlling. (1) Natural Interest in the Subject; (2) Motives or Instincts, good or bad, as may be.

Restlessness is the Cause of much Disorder. Restlessness is Energy running to Waste. A Restless Class is more than Ready to Respond and Recite. Want to Do. Give Opportunity for Self-expression, Manual Work, Recitation, and Questioning.

In Selecting Motives as Basis for Order, ask whether they will— (1) Develop Spontaneity of Character; (2) Make Pupils Self-reliant, yet Dependent on God; (3) Make them Selfish or Widen Human Sympathies.

Some form of Manual Work the Best to Express Mental States.

Two Classes of Disorderly Pupils—(1) Rebels; (2) Non-rebels. Latter the most difficult to reach.

Penalties: Ought *only* to follow a *Known Choice* of Action. Should be "Natural" Punishment, the Direct Consequence of the Deed.

Disorderly Teachers. (1) Consciously; (2) Unconsciously. (1) Indifferent; (2) Weak; (3) Haphazard; (4) Ignorant; (5) Using Wrong Methods.

Order in the Recitation. (1) Secure Order at Entrance to Class; (2) Begin some Topic at *once*; (3) Get "Point-of-Contact"; (4) Proceed from the Known to the Unknown; (5) Present New Lesson Material, usually by Development or Question Method; (6) Review often.

Class Room Methods of Recitation. (1) Lecture Method; (2) Seminar Method; (3) Recitation or Topic Method; (4) Question or Conversational Method.

CHAPTER XII.

HOW TO KEEP ORDER, AND CONDUCT THE RECITATION PROPERLY

What is Order?

“Order is Heaven’s first law,” and it is certainly also the first law of the Class. Without Order, no good teaching can be secured. Many of the suggestions given in other chapters, such as size of class, readiness and personality of the teacher, method of teaching, illustrating, questioning, etc., affect Order. James H. Hughes, Inspector of the Toronto Schools, has written a helpful brochure upon this subject. He defines good Order as “the conscious recognition of law, and a co-operative submission to constituted authority.” It places no restraint on those who are well disposed. Law is perfect liberty to those who do right. Good order does not mean merely freedom from disorder. It is positive, not negative. “Order is work systematized.” Our evil tendencies and our weaknesses serve to lead us away from Order and Duty.

Therefore, Order is essential, not merely that the recitation may be conducted, not merely that the teacher may be safe from confusion and noise; but that the pupils may receive the benefit of the development of orderly habits of life. The teacher who fails to keep order fails, therefore, in one of the very highest duties. The great Aim of all Educative Tendencies is to bring the individual into “con-

scious, intelligent and co-operative obedience to the Divine Law-giver.”

The Sunday School class is one of the very agencies of most use in the training and education of this habit of order. Thus, it is not only for the sake of the teacher, nor yet for the sake of the individual lesson to be taught, that order must be maintained. An orderly school is one in which there is a special place for everything, and in which everything is in its place. The books of the pupils are arranged in proper order. The scholars are properly seated. The *Morale* of the school is high. The proper discipline and quiet, necessary to good work, are observed. It is the place where everyone minds his own business, and helps others to mind theirs.

Every place in life, every institution, every kind of business, every organization, such as the school or the society, must have rules, conventions, sanctions, and standards for conduct. In fact, the very name “Rules of Order,” indicates the recognition of this fact. People who are associated in any definite enterprise, recognize the necessity for such conditions, and the children will recognize this necessity quite as fully as will the adult. If the problem of discipline and order be left in their hands, with proper explanation of consequences ensuing through defeating the aim of the school, it will be found that the problem of order has largely disappeared. Those who violate such rules interfere with the success of the organization, and thereby harm themselves.

“In schools that are really disorderly, the trouble is usually to be found in one or more of three common conditions: the character of the teacher, which may be positively bad, merely weak and unimpressive, or ultra-sentimental; the character of the work required, which may be either upon a low plane, or so presented to the children that they fail to see the good in it, and to realize its worth; or the enforcement

of conventions resting upon no sound moral principle. The last mentioned has already been sufficiently considered."

The Use of Secondary Ends as Motives to Order.

The use of inferior or Secondary Ends or means as motives to good conduct is never to be commended, save in immediate and present emergency. "The trouble with the world," says Professor Gilbert, "in so far as it is wrong is, of course, that people are pursuing wrong ends, commonly minor or secondary ends, under the mistaken notion that they are primary. People chase wealth, social position, and political power for themselves, and so enter upon an endless pursuit, and are never happy. These objects pursued are elusive, because they are not real; they are means to ends, and are not properly ends at all, or are merely secondary ends. By secondary ends in school, I mean prizes, marks, and punishment. We do right to wonder at the perversity of humanity in thus following unworthy ends, when we see that in most schools secondary ends are held before children until their pursuit becomes habitual. How can we expect children who have been taught to study for marks, or prizes, or to avoid punishment, instead of pursuing with a live interest, knowledge itself, to acquire a love for truth? How can we expect children, when they grow up, to pursue social service through the use of available means, instead of pursuing these means as if they were the ends themselves?"

The Difference Between Securing and Maintaining Order.

These are two very different operations, and must be carried on in diverse ways. It is not possible for a teacher, taking charge of a class, to secure Order at once by the same measures that will be used a little later to maintain it. The teacher should have the sympathy of each member in the class, and however much discipline may be used, this bond of sympathy should ever exist. Rules should be few; but

those rules should be absolutely respected and obeyed. Looseness, laxness, and freedom, are both bad for the pupils, and destructive of confidence in the teacher. Firmness is admired by the scholars, while weakness and wavering are despised.

Securing Order.

Begin on Time. This will depend to a large extent upon the conduct of the school, and the business method of the superintendent. As Dr. Butler says: "The orderly officer begins on time, and ends on time, exactly on time, knowing that nobody else will be on time if he is not. 'But the organist has not arrived,' or 'the choirmaster is absent.' Well, what of it? Shall we allow one disorderly man to ruin the order of fifty or three hundred pupils? When the tardy officer arrives, and finds the School in session, he will need no other rebuke. Begin on time. Not by banging the bell, or crying 'Silence.' If the School does not immediately obey the first tap of the bell, and you have been superintendent for two months, blame yourself, not the School. The worst thing to do is to keep banging the bell, or to tell the organist to turn on the full organ. I heard of an officer who banged his bell eighteen times; but his noise did not produce silence; it never does."

Nip Disorder in the Bud. Secure Order as soon as you enter the class. Do not wait for ten minutes, or even five. Drawbridge urges: "Be quite determined and definite in your own mind as to what to allow, and what to forbid. Make it equally clear as to the class exactly what they may, and may not, do. When any boy seems inclined to overstep the bounds you have drawn, nip the tendency to insubordination in the bud, before the culprit is conscious of his tendency, and before the others have noticed anything amiss. Peace at any price is sure to end in war; and to leave an

undefined boundary between the lawful and the unlawful, will have the same effect."

Be Even-handed, ever the same in expecting and securing order. Do not be fickle and changeable. Do not reprove the boy one day, and smile at the same action the next, or vice versa. Do not rebuke one pupil, and pass by the same action in others. While the teacher's moods may vary, she should never be inconsistent, but should maintain the same standard of order and discipline throughout both each session and succeeding weeks. Insubordination on the part of the pupil implies poor government of the teacher.

Be Orderly yourself. Force of example counts for a good deal. If the teacher be "helter skelter," slipshod, disorderly in habit or dress, unsystematic in method or recitation, rambling in the manner in which he speaks and questions, the class will almost certainly develop the same condition.

"*Be cheerful and good-humored*, and put the class in a good humor," says Drawbridge. Frequently a joke has averted a riot. Not a display of force and anger, but the exercise of tact and sympathy, is what is needed. The management of a restive class, and the control of a fresh horse, have many points of resemblance. In each case a gentle woman's hand can often achieve what no display of force and violence would ever accomplish. The latter may drive in the symptoms of unrest and disorder, the former alone can win over the spirit and the will, and secure the desired disposition. Children prefer order, if they are managed with patience, knowledge, and tact; but if the (restive horse, or) child once gets out of hand, it is very difficult to undo the mischief which has resulted from one's weakness.

Appeal to the best motives of your pupils, and trust to their higher instincts. Develop positive, and not negative, habits. Take it for granted that they will study. Be more than surprised that they do not know. If the teacher expects

no home work, she will get none. If she apologizes for requiring promptness, study, punctuality, Church Attendance, she will lower the ideals regarding these especial habits for all the children.

A superintendent has been known to literally beg the Sunday School to attend the ensuing Children's Service, saying if they only would stay, he would make the Service very short, and then they could "go out in the delightful weather." Such a plan without any doubt causes disrespect to the Church and the School. Take the highest standard throughout. In everything appeal to the best, the noblest, the highest. There is good in everything, and high ideals can be aroused.

Of course, *each pupil requires its own individual and personal kind of management.* It is wise to appeal to the heart of the one, to the sense of right of another, to the love of order in a third, to the religious feelings of a fourth, and to the sense of shame in a fifth. Love, sympathy, tact, patience, knowledge, all are necessary.

Expect to be obeyed.—"They can conquer who believe they can." If you have no confidence in yourself, do not make a parade of your weakness before the class.

The following anecdote will illustrate this most important consideration: At a clerical meeting, a very aged clergyman told a story of his early childhood. He said, "The gardener once accused me, to my mother, of having done something wrong. My mother looked me in the face and said to my accuser, 'No, I am sure Master John could not have done such a thing.'" He added, "But I had done it, you know." He went on to say that he had never forgotten the lesson he learned that day. All through his life, he had tried to follow her wise method of rebuke. Show children that you expect much of them, and they will not disappoint you. We all live up to the estimate which others have of us; and those who expect much of others are not disappointed.

Agencies for Keeping Order.

(a) *Coercive Agencies.* Such are those that endeavor to compel the will of the child. All punishments, and the mere dominating will-power of the teacher, which latter borders on hypnotic control or personal force, are the lowest forms of control; external, negative, and the least effective. The child so influenced lacks spontaneity and executive activity. Hughes says: "Teachers should try to realize the terribly destructive influence on character exerted by frequently repeated violations of rules, even in regard to matters that are in themselves, or in their direct results, comparatively trifling. Our actions indicate what we are, because our actions are the expression of the present condition of our mental and moral natures. Actions repeated confirm habits of similar actions. Our acts mould our characters, because they decide whether Conscience and Will increase or decrease in clearness and power. Ten years in a school where rules may be violated, where the consequences of breaking a rule are estimated by their effects on the discipline of the school, instead of their influence in destroying character, will endanger a boy's prospects in time and eternity. Disrespect for rules in the pupil leads to disregard for law in the citizen, and disregard for the laws of men leads to indifference to the laws of God. When teachers realize this truth, no honest teacher will continue in the profession without keeping order."

RULES. Some of these, such as fear, etc., have been already considered. According to Mr. Grout, with the older pupils the opening day is most important. "Begin with the assurance of success firmly fixed in your own mind, or in as near that state of mind as possible. One who enters the room timidly, and deprecatingly, is bound to have trouble, and that soon. Even if you cannot help shaking in your shoes, use all your powers of self-control to appear unconcerned, and

as familiar with first days as with your breakfast. Every eye is on you for the first few hours and days, to see of what stuff you are made; and just as soon as the shyness of novelty has worn off, if not sooner, some irresponsible person will do it just to see what teacher will do. If you hesitate then, you are lost—for the time at least. Do something yourself, and do it quickly, so quickly as to take away the breath of the insurgent." Mr. Grout continues to say that "I find that boys more often need sharp, short checks than girls, as girls are naturally more tractable than boys. But a boy rarely bears ill-will toward a teacher for giving him his deserts, while a girl's sense of justice is much less keen, and she may bear a long grudge for a punishment that was eminently fair and just. A great deal of care can be used to advantage in punishing girls, as they are very sensitive to ridicule, and a reprimand that will only make a boy grin sheepishly will often move a girl to tears and a long period of sulks.

"Avoid, as you would the Evil One himself, any appearance of personal vengeance, or even of purely retributive punishment. Strive in every way to show that your punishments are to prevent future offences, not to 'pay up' for past misdeeds."

(b) *Executive Agencies.* These are better. Give the child something to do. Hold his attention and interest by providing some direct outlet to his self-activity, either physical and manual, or mental. The will of the scholar learns to yield willingly, almost unconsciously, to the will of the teacher. This habit gains by practice, just as other habits do. It is absolutely impossible for disorder to exist in a class where each pupil has some definite work. Proper attention should be given, even in a Sunday School Class held in pews in a church, to posture, so that children sit upright, not lounging listlessly, which produces disorder by the very atti-

tude assumed. The position of each scholar with regard to the teacher is also significant. Each child should face the teacher, being seen and seeing at all times, and not merely when individually reciting. The eye of the teacher should take in every child with one sweep. Concert work, *i.e.*, answering, reciting, or reading together, all the class at once, is excellent for gaining order at first. This is not always practical, where more than one class occupies the room; for, of course, the only way to uphold the Order of the whole School is that each class, as well as each child, should remember Order.

The Chapter on Manual Work, that follows toward the end of this book, suggests a great many helpful points in the line of executive agencies.

(c) *Incentive Agencies.* The ultimate aim of all discipline is to render a person self-controlling. Even external restraint should end in independent powers. So long as discipline has to be exercised from without, no child is in the condition to do his best work. He acts under restraint. It is only when control works within outward, that the progress of any person can be secured. Therefore incentive agencies are the best. Interest is, of course, the very highest, for it is, as we shall soon see, the spontaneous outgoing of the child's own impulses and desires. There is no question of Order or Disorder, where the right sort of Interest is active. Hence in modern Day Schools, where the true ideas of Interest prevail, the factor of Order and its Incentives has practically disappeared.

The most effective Internal or Incentive Agencies, beyond natural Interest, are the Motives, good or bad, as they may be. When the child becomes a man, his progress in life and his usefulness to society will depend largely on the kind and force of his motives. Some men fail from want of motives; but the majority who fail do so because they do not exercise

the good ones they possess. It is the inculcation and education and training, by practice, of good and high motives or ideals in life, that is the Teacher's chief aim in all teaching. At first, we suggest motives; but as children grow older, they originate motives themselves.

Restlessness the Cause of Much Disorder.

One of the potent obstacles to securing Order is the restlessness of children, especially of younger children. They seem to find it impossible to keep still. Hands, legs, heads, eyes, bodies—all seem to exemplify that theory of the ancient philosopher of perpetual motion. Restlessness is energy running to waste. The fault is not in the child, but in the teacher. He is not giving them an opportunity of using their energy in a proper way. The scientific remedy for a disease is not to drive in the symptoms, but to cut out the root of the trouble.

We have already spoken of exercise, and motion, and outlet to energy, in the Primary and Kindergarten. It is a mistake to restrain the healthy activity of children, especially a mistake when this energy can be used in a highly helpful way to acquire knowledge. Often a child's body is restless because no one has found sufficient employment for his mind. The child cannot be expected to sit still for five minutes while an adult pours forth a torrent of words in which he has no immediate interest. The very fact that such talking requires thought on his part, almost of a necessity insures lack of attention in him, and consequent restlessness. When being properly questioned in school, or when absorbed with a puzzle, or a game, children are absolutely still; physically they have no superfluous energy to waste in restlessness.

The proper method is not to shut the safety valve when there is steam to be let off, but to provide channels that will run the machinery, and secure results. The restless class is

one that is more than ready to respond to a good teacher. It is the very time and the very class in which the teacher should be most silent, and the class most active and voluble. All teaching requires co-operation on the part of the pupils, and there can be no proper teaching without that response. Restlessness gives opportunity for self-expression, for manual work, for questioning, for re-production. Someone has said, "The Devil tempts a busy person, but an idle person tempts the devil."

In assigning lessons, it is often a good plan to make certain individuals responsible for certain questions, or parts of questions, apportioned to them in advance. This is necessary where time is limited, and where search for illustrations is called for.

Some of the questions are too comprehensive in character to be dealt with in the time between two lessons. It is suggested that, at the beginning of the course, such questions be assigned to individuals as special topics, to be reported on at convenience.

Written examinations at the close of the course will be found both instructive and interesting. Such examinations are strongly advised. Questions for examination may be framed by the Rector or Teacher. In conducting examinations it is a good plan to assign examination numbers, which will serve to identify the papers, the name of the student appearing on no part of the paper.

Emotions as Incentives to Order.

In suggesting motives as Incentives to Order, the teacher should show great wisdom and care, that they may be appropriate to the moral development of the children. "The surest way," says Hughes, "to destroy sincerity, and develop hypocrisy and formalism, is to try to make little children assume that they are fully developed Christians."

All of these motives have been fully considered before. Hughes says: "Fear, Love of Praise, Ambition, Emulation, Competition, Pride, and the Desire to Please, have disadvantages as well as advantages. All the others are decidedly beneficial in their influence on character.

"The same motives will not equally influence all pupils. Motives should, therefore, be varied. The motives first named should be used as little as possible. They may be exceedingly useful, however, in starting pupils to work earnestly; and earnest work is the surest means of lifting a human being, of any age, to a higher moral sphere.

"When fixing motives for the guidance of pupils through life, the teacher is doing his grandest work. In selecting motives he should be guided by the following considerations: (1) Do they develop spontaneity of character? (2) Do they make pupils self-reliant, without weakening their consciousness of dependence on God? (3) Do they make men selfish, or do they widen their sympathies, and increase their love for humanity and God?

"The final test of a permanent motive—Does it lead to independence of character, sufficient to develop our individuality as perfectly as God intended it to be developed, without destroying our sympathy for our fellow-men, or weakening our faith in God? The best motives are not merely ineffectual, they are injurious, if they are aroused without producing their intended result in *action*."

Mr. Gilbert remarks: "Some form of productive work, whether with pen, pencil, brush, scissors and paper, or carpenter's tools, is the individual's chance. It compels mental activity; it assures at least some learning. It also discloses to the teacher the pupil's mental state. The thing portrayed, or made, often speaks much more plainly of the state of mind than the spoken words; though, of course, all these forms of reaction must be stimulated and utilized."

Pupils Innately Disorderly.

There are two classes of disorderly pupils, the rebels and the non-rebels. The rebels will usually give very little trouble, partly because there are so few of them, and partly because the teachers recognize that they should be disciplined in the school. Open defiance is easily met. But those who are not openly rebellious, and are disorderly, are very difficult to handle.

Some are careful and definite, and some are careless and irregular. It is these that give the most trouble of all, and in whom it is very difficult to develop habits of order and definiteness.

Penalties.

There is a place for punishment in a child's training, but punishment is a Penalty attached to a choice. It should never be a brute force applied to compel action against choice. Dr. Henry Clay Trumbull has said, rightly, "No child ought ever to be punished unless he understood, when he chose to do the wrong in question, that he was thereby incurring the penalty of that punishment."

Moreover, as we have said previously, punishments should be natural punishments. That is, they should be direct consequence of the deed. Nothing weakens the child's character, and his respect for law, quicker than the feeling that wrong may be done with impunity, and the beginning of dereliction should be carefully watched. Much attention can well be given to this problem of discipline, both in the home and in the school. Discipline should always be studied, not from the end of immediate correction, but for its value for training both habits and ideals.

Disorderly Teachers.

Disorderly Teachers are those (1) "Whose standard of order is low," says Hughes. "Men cannot rise above their

own standards, and they cannot lift others above the standards they fix for themselves. (2) Those who think it is 'easiest to keep poor order.' (3) Those who allow the pupils to think that submission is a compliment to the teacher. (4) Those who think children like disorder. Children enjoy being controlled, much better than having their own way. (5) Those who know the value of order, and know that they do not keep good order, but who do not make any conscious effort to increase their power to control, or to improve their methods of discipline. (6) Those who say 'Disciplinary power is a natural gift,' and on this account justify their lack of effort. (7) Those who try to stop disorder by ringing a bell, striking a desk, etc. (8) Those who themselves are noisy and demonstrative. It is a blunder to attempt to drown disorder by making more noise than the pupils are making. (9) Those who speak in a high key. A high-pitched voice is exhaustive to the teacher, and irritating to the pupils. (10) Those who roll their eyes—but do not see. Teachers should cultivate the power to see every pupil at the same time. (11) Those who hurry. Haste rarely produces speed, and always leads to disorder. (12) Those who do not see any use in being 'so particular about trifles.' (13) Those who have order only while they are in the room. (14) Those who believe in lecturing their classes. Formal lecturing on morals and duty does little good to any pupil. (15) Those who have not sufficient will-power to insist on obedience. 'Do you always do what mamma tells you?' said a visiting minister to a little girl. 'Yes, I guess I do, and so does papa,' was the reply. (16) Those who get angry and scold, or threaten, when executing the law. Anger destroys dignity, and many pupils lose respect for law itself because their teachers administer law in an undignified manner."

The Right Method of Conducting the Recitation.

1. *First of all, secure Order*, the very moment you enter the Class Form, not ten minutes later, after the spirit of unrest has swept through the scholars.

2. *Attack some educational subject of general interest*, that will hold the attention of the pupils until the school has formally opened. With a progressive teacher, and ambitious, wide-awake children, this advance topic, the one *most* interesting, uppermost in the minds of the children, eager themselves for it, will be—the Lesson itself. It will be the reverse of a certain class, conducted by a “wise young man” in a large city on the St. Lawrence, who persuaded his boys to come regularly to Sunday School, and preserve order, on condition that the Lesson lasted no longer than fifteen minutes, and the rest of the period be devoted to general “talk” on baseball and kindred topics. Granted that there is a place for baseball, and many like subjects, between the teacher and his pupils; yet the place is not the Sunday School Lesson Period.

3. In commencing to teach the lesson, *consciously look out for the Point of best Contact*, which will seldom be the same. It may even be determined by certain local, secular happenings during the week, which form an *entrée* to general interest.

4. Proceeding then from the Known to the Unknown, deliberately *take up the Preparation or Introduction of the Lesson*, using broad, sweeping Opening Questions, linking the new Topic to the former Chapters in the Series. The Aim of the new Lesson should be clearly presented. It holds Attention and Curiosity.

5. *Present the New Lesson*, using Leading and Subsidiary Questions, drawing out first the personal contribution of the Pupils’ own study and research, rather than contributing your own investigation. Use Illustrations to clarify their

misunderstandings; question further to make sure of their full comprehension; have a clear, perspicuous outline or skeleton, which will bind the parts of the Lesson clearly and coherently together; secure frequent subsidiary Reviews each few minutes, gathering together loose, disjointed ends; rouse animated Class Discussions on live topics, but do not let them lead off from the main subject, nor consume an undue proportion of time; fix the new Ideas firmly in memory by Review, by Repetition; and finally bind the whole Lesson together by a rapid Review of all the Points made, and Application of them in general, though it is to be remembered that not every lesson need necessarily have a "moral" stated. Very often the stating of an obvious moral spoils the entire point of it.

Review Steps.

Three Progressive steps are involved in the reviewing of a lesson: a repetition of it, a second view, or viewing-again-of-it; and a new view of it. The repetition of it may be, to a certain extent, mechanical. The second view of it, or a viewing-again-of-it may comprehend simply those elements which were recognized in the first view, or original learning, of the lesson. This is valuable. The new view of it, however, seeing it in new aspects and relations, is by far the most important phase of reviewing.

The reviews should be prepared by the teachers and students as carefully as the original lesson. Of the methods of conducting the lesson in the class-room, there are four that should have special attention

Class Room Methods.

1. *The Lecture Method.* By this method the teacher proceeds with an orderly and, for the most part, uninterrupted presentation of the thought of the lesson. This method

calls for little or no preparation in advance by the student. This method is chiefly for adults.

2. *The Seminar Method.* By this method the members of the class are assigned topics, in the line of which they make original investigations, and report their findings to the class, instead of being called upon to make recitations from specified portions of books. It is almost needless to add that this method used exclusively is only suited to more mature students, and those with trained minds, although with older boys and young men it is possible to make such original investigation an incidental feature of class work.

3. *The Recitation, or Topic, Method.* By this method the student is expected to prepare stated lessons from a text book, and to present what he has learned by topics as they are called for by the teacher.

4. *The Question, or Conversational, Method.* By this method, after careful preparation by the teacher and student, the former elicits the knowledge that the student has of the subject in as orderly a fashion as possible by a series of questions, often resulting in the play of conversation between teacher and student.

Balancing Recitation with Instruction.

Dr. Roads has an entire chapter dealing with this subject, a comparison of which few teachers stop to think. The mention of it, therefore, will be of value. He says, rightly, that under our present inane system, we have almost all the time given to Instruction, with little or no Home Study, and therefore small amount of Recitation; while in the Day School this condition is precisely reversed. Thus the Sunday School has become too far a pouring-in process. This is working to the manifest disparagement of the Sunday School, which is despised in the eyes of the bright Public School child.

Therefore, wisely balance Instruction with Recitation. Demand, expect, and enforce Home Study. Secure definite

Recitation of the assigned task. See that the reproduction and elucidation of the set stint of Home Work be not displaced by the needful Class Discussion.

How to Secure Balance.

1. Assign for definite Home Study all within the range of the children's time, books, comprehension. Exercise and cultivate their own mental powers. Let them "pick their own brains, before coming to pick yours."

2. Have each scholar make particular note of difficulties, inquiries, doubts, questions, etc., he finds arising, which he himself cannot meet. If he comes across a specially new and illuminating discovery, let him contribute it to the class.

3. Instruction, new knowledge, should be the bait to the class, the prize that brings them there. There are, if the teacher be enthusiastic, "seekers after Truth," and the teacher knows more than the pupils. Thus the little "philosophers" will seek the source of Truth.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What is Order?
2. Why is it essential to the highest development?
3. How is it seen in business, in organization, etc.?
4. Why is lack of Order immoral?
5. To what are disorderly schools due?
6. What are "Secondary Ends," and why are they dangerous?
7. What means are advised for *securing* Order?
8. What means for *keeping* Order?
9. What are the three divisions of these means?
10. Which is the highest, and why?
11. What is said of Restlessness?
12. What should be the guide in selecting Motives for Order?
13. Why is Manual Work advantageous?
14. What are the classes of Disorderly Pupils?
15. What is said of Penalties?
16. What are the classes of Disorderly Teachers?
17. What rules are given to secure Order in Recitation?
18. State the Four Methods of Class-room Recitation, and explain each.
19. Which is used for the varying ages?

SYLLABUS OF CHAPTER XIII.

QUESTIONING AND TEACHING

SUGGESTED READING:—

- ART OF QUESTIONING, *Fitch*.
- HOW TO QUESTION, *Horne*.
- ADULT BIBLE CLASSES, *Wood*.
- ADULT CLASS STUDY, *Wood*.

SUMMARY.

The TWO MOST NEEDFUL THINGS for any Teacher in Classroom Work are—(1) Expert Questioning; (2) Expert Story-telling.

Questioning is Needed—(1) To Find Out what a Child Knows, for further Teaching; (2) To Discover Misconceptions; (3) To Secure his Activity and Attention; (4) To Test the Result of the Teacher's Work.

Lesson Books should *not* contain Question-and-Answer. Proper Questioning should make Each Pupil a Diligent Seeker after Truth, by Stimulating Action.

Kinds of Questions, according to Character—(1) Descriptive (What?); (2) Narrative (How?); (3) Explanatory (Why?)

Another Division, according to Purpose—(1) Fact Questions; (2) Thought Questions. Fact Questions entirely up to nine years. Fact and Thought up to twelve. Thought preponderating from twelve on.

Divisions according to Lesson—(1) Preliminary—Preparation. (2) Leading Questions—Presentation; (3) Frequent Review Questions—Association; (4) Final Review Questions—Recapitulation and Application.

It is only by wise Questioning that we arouse Curiosity. A child mentally healthy should naturally question back to satisfy his hunger for Knowledge. Teachers who repress this spirit of Questioning, make youth draw in, in ignorant silence, the rest of their lives.

How to Learn to Question—(1) Listen to Questions of Children; (2) Ask Questions of Others; (3) Write New Questions to Each Lesson; (4) Study Question Books.

Nature of Proper Questions; (1) Simple; (2) Short; (3) Giving no Information; (4) With Short Answers; (5) With Entire Sentences for Answers; (6) Not Vague; (7) One Possible Answer Only; (8) Not Unanswerable; (9) Seldom Answerable by "Yes" or "No"; (10) Without Doubt as to Meaning; (11) Definite; (12) Composite Enough to Require Thought; (13) Animated and Lively; (14) Never Repeat Wrong Answers; (15) Give Research Questions; (16) Name Pupils *after* Stating Question; (17) Question in Uncertain Order; (18) Give Alert Questions to the Inattentive; (19) Give Questions with Short Answers for Younger Children; (20) A Simple Question Need not be Easy.

Older Pupils and Adults. They are to be taught to Think and Reason. Guide them by Indirection. Get Class Discussion.

Pupils in All Classes should be heard Talking More than the Teachers.

CHAPTER XIII.

QUESTIONING AND TEACHING

The Importance of Questioning.

Two of the most noted leaders in Education now living have, each in his own educational work, emphasized the importance of Questioning and Illustrating. The one has said that, of all things, the teacher ought to be *expert in questioning*. The other has said that, of all things, the teacher ought to be able *to illustrate well by story-telling*. We might combine the two opinions, and state that the two essentials of a proper recitation are Questioning and Illustrating. All lesson books are provided with questions, but all questions are not good Questions. All teachers question, but few teachers question either properly or well.

The true educator should not only spend more time in questioning than in lecturing, but the questions should be those of a teacher, and not those of an examiner.

Questions are important, (1) to find out what the child knows in order to prepare him for further learning, *i.e.*, the Point of Contact, in order to graft the unknown to the known. (2) To discover his misconceptions and difficulties, in order to clear them out of the way. (3) To secure his activity and attention during the teaching hour. (4) To test the result of what has been taught.

It is not easy to ask proper questions. "Any fool can ask a question," says the proverb, and Mr. Holmes naively

adds: "No fool can ask a wise one." It takes careful study of the material taught to frame judicious questions.

Method of Sunday School Questioning.

All leading educators are agreed on the point that Lesson Books should not, as a rule, contain Question-and-Answer. The Answer should be sought for. Fitch does allow that the Episcopal Church Catechism is the most ideal bit of Question-and-Answer Production ever framed; but even this must be cautiously used. The general use of Question-and-Answer Books is unpedagogical, unnatural, about fifty years behind the times, and, fortunately, rapidly passing away. Nor should the answers to the questions for home study be found directly with the questions. The pupil should search for them, as near to the original Source as possible. Again, while questions in text books for home study are proper guiding-strings for teacher and pupils, the *best* and the most natural work in class will be accomplished with the lesson books laid aside, with new and original questions asked, and the lesson "developed" apparently (though not really, for all has been carefully planned at home) off-hand by the teacher. Imagine a teacher in geography in public school (and remember your pupils live five days in that atmosphere) reading with difficulty, through a pair of glasses, questions on the location of New England Manufactories, as she bends over a cramped and scrawly paper. Says Fitch: "That is the best questioning which stimulates action on the part of the hearer, and gives him a habit of thinking and enquiring for himself—which makes him rather a skilful finder, than a patient receiver of the truth." There is only one kind of action we can surmise as likely to be "stimulated" by much of the Sunday School Questioning.

Kinds of Questions.

Professor F. A. Manny, quoting from Fitch, gives three kinds of Questions: (1) Descriptive Questions, mere fact,

with typical word "What?" (2) Narrative, process or method, with typical word "How?" (3) Explanatory, meaning or use, with typical word "Why?"

Perhaps a simpler and better division of Questions, from the viewpoint of internal character is that of Professor McMurry, into Fact Questions and Thought Questions. The former are "Who?" "Where?" "What?" the latter are "How?" and "Why?" Fact Questions should be the almost exclusive type before the age of 8 or 9; they should predominate, with some Thought Questions, from that age to Adolescence (12 years on); while they should be subsidiary to Thought Questions from Adolescence onward. This is because the former are concrete, and belong to the concrete age, the age of Acquisition; while the latter are more abstract, and come in gradually, as Reflection develops. This differentiation should be constantly borne in mind.

Professor McMurry, looking at it from the viewpoint of the lesson, recognizes (1) Preliminary Questions. One should start off with some broad, searching, all-round Review Question, that gets the pupils at once in touch with the lesson for the day; rounds them up, so to speak; collects their wits; connects the new with the old; focuses the gist of the previous lessons, and unites them all together into a well-knit scheme. Some large "left-over problem" from a previous lesson; some wide generalization that would come from the comparison of a large number of formerly considered facts—such are excellent "starters."

(2) Leading Questions, around which shorter, subsidiary ones are welded. These leading questions form the backbone, or skeleton, of the lesson plan, in the new material.

(3) Frequent Review Questions, which sum up the points made thus far in new work. Children's memories are short at first, and their "weaving ability" limited. The younger the children, the more needful this gathering together of

points and loose ends. Every five minutes or so, sum up, with "Let's see where we are. What new facts have we learned?" This recapitulation drives new material home "appereceptively."

(4) Final Review Questions that gather up the scheme of the entire lesson. Thus we also connect the present lesson with a few words on the following one for next week. We have here again the "formal steps" of teaching reproduced in Questioning, *i.e.*, Preparation, Presentation, Association or Comparison, Generalization, Application.

Curiosity Kindled by Questions.

It is chiefly by wise questioning, even before the lesson has been taught, that we are able to kindle in a child the feeling of Curiosity. To make him feel the need of instruction, and bring his intellect into a teachable condition, the child should, from the start, become accustomed, not only to being questioned but, to question. Unless the child were a questioner at the outset of his life, he could make no progress in knowledge; and if the child were forced to stop his questions, there would be an end at once to his advancement.

Questioning is an appetite, and the child who has no inclination to question is in danger of mental death and stagnation. Unfortunately the child's questioning meets with rebuff on every side, from the impatient parent, who says "Don't bother me with questions," to the Sunday School, and sometimes the Day School, teacher, who "bluffs off" questions because he is afraid he might be unable to answer them. Sooner or later, the child comes to feel that the fewer questions he asks the better it will be; and, by the time he has reached youth, he who was brimming over with questions in childhood, seeking knowledge of the world, seems to be willing to live and die in ignorance, rather than draw criticism and attention to himself by asking questions that might either

annoy others, or seem discreditable to himself. "That boy's questions will worry my life out. He is always asking questions; and *such* questions. I can't stand it." This is said by many a father or mother whose child is full of promise, largely because he is full of questions.

How to Learn How to Question.

Holmes tells us (1) Listen to the questions of children; (2) Ask questions often of others; (3) Write questions out at home on each lesson. This should always be done to clarify the lesson in your own mind, and give you confidence and ease, no matter if the lesson be supplied with good questions already. Make up new ones. (4) Study Question Books. This is about the only use we can see in most of the Series of such manuals extant.

Character of Questions You are to Form.

Fitch gives the following helpful and pregnant suggestions and maxims:

1. The language of questions. *Cultivate great simplicity of language.* Use as few words as possible, and let them be such as are adapted to the age and capacity of the class you are teaching. Remember that questions are not meant to display your own learning or acquirements, but to draw out the thoughts of the children. It is a great point in questioning to say as little as possible; and so to say that little as to cause the children to say as much as possible. Conduct your lessons in such a way that, if a visitor or superintendent be standing by, his attention will be directed, not to you, but to your pupils; and his admiration excited, not by your skill and keenness, but by the amount of mental activity displayed on their part.

2. Do not give information in the questions. *Do not tell much in your questions.* Never, if you can help it, communicate a fact in your question. Contrive to educe every

fact from the class. It is better to pause for a moment, and to put one or two subordinate questions, with a view to bringing out the truths you are seeking, than to tell anything which the children could tell you. A good teacher never conveys information in the form of a question. If he tells his class something, it is not long before he makes his class tell him the same thing again; but his question never assumes the same form, or employs the same phraseology as his previous statement; for, if it does, the form of the question really suggests the answer, and the exercise fails to challenge the judgment and memory of the children as it ought to do.

3. *Get entire sentences for answers.* A teacher ought not, in fact, to be satisfied until he can get entire sentences for answers. These sentences will generally be paraphrases of the words used in the lesson, and the materials for making the paraphrases will have been developed in the course of the lesson, by demanding, in succession, meanings and equivalents for all the principal words. Remember that the mere ability to fill up a parenthetical, or elliptical, sentence, proves nothing beyond the possession of a little tact, and verbal memory. It is worth while to turn around sharply on some inattentive member of the class, or upon some one who has given a mechanical answer, with "Tell me what we have just learned about such a person." Observe that the answer required to such a question must necessarily be a whole sentence; it will be impossible to answer it without a real effort of thought and of judgment.

4. *Do not put vague questions.* It is of great importance, also, that questions should be definite and unmistakable, and, for the most part, that they admit of but one answer. An unskilful teacher puts vague, wide questions, such as "What did he do?" "What did Abraham say?" "How did Joseph feel at such a time?" "What lesson ought we to learn from this?" questions to which, no doubt, he sees the right answer,

because it is already in his mind; but which, perhaps, admit of several equally good answers, according to the way the different minds look at them. He does not think of this; he fancies that what is so clear to him ought to be equally clear to others; he forgets that the minds of the children may be moving on other rails, so to speak, even though directed to the same goal. So, when an answer comes which is not the one he expected, even though it is a perfectly legitimate one, he rejects it; while, if any child is fortunate enough to give the precise answer which was in the teacher's mind, he is commended and rewarded, even though he has exerted no more thought on the subject.

5. *Do not ask Questions that cannot be answered.* For similar reasons it is generally necessary to abstain from giving questions to which we have no reasonable right to expect an answer. Technical terms, and information children are not likely to possess, ought not to be demanded. Nor should questions be repeated to those who cannot answer. A still more objectionable practice is that of suggesting the first word or two of a sentence, or pronouncing the first syllable of a word which the children do not recollect. All these errors generate a habit of guessing among the scholars, and we should ever bear in mind that there is no one habit more fatal to accurate thinking, or more likely to encourage shallowness and self-deception, than this. It should be discountenanced in every possible way; and the most effective way is to study well the form of our questions, to consider well whether they are quite intelligible and unequivocal to those to whom they are addressed, and to limit them to those points on which we have a right to expect clear, definite answers.

6. *Do not give questions that only require "Yes" or "No" for an answer.* There is a class of questions which hardly deserve the name, and which are, in fact, fictitious or apparent, but not true questions. I mean those which simply

require the answer "Yes" or "No." Nineteen such questions out of twenty carry their own answers in them; for it is almost impossible to propose one without revealing, by the tone and inflexion of the voice, the kind of answer you expect. For example: "Is it right to honor our parents?" "Did Abraham show much faith when he offered up his son?" "Do you think the author of the Psalms was a good man?" "Were the Pharisees really lovers of truth?" Questions like these elicit no thought whatever; there are but two possible answers to each of them, and of these I am sure to show, by my manner of putting the question, which one I expect. Such questions should, therefore, as a general rule, be avoided, as they seldom serve any useful purpose, either in teaching or examining. For every question, it must be remembered, ought to require an effort to answer it; it may be an effort of memory, or an effort of imagination, or an effort of judgment, or an effort of perception; it may be a considerable effort, or it may be a slight one, but it must be an effort; and a question which challenges no mental exertion whatever, and does not make the learner think, is worth nothing. Hence, however such simple affirmative and negative replies may look like work, they may co-exist with utter stagnation of mind on the part of the scholars, and with complete ignorance of what we are attempting to teach.

7. *Make questions that are clear*, and without doubt as to meaning. Do not have those that are capable of two or more answers, as "Who was an Apostle of Jesus?"

8. *Make questions as short as possible*. One question seen recently had thirty-four words in it. Lawyers' "hypothetical questions" may be interesting to us, but not to children. You need not state numerous facts, as a preliminary to your interrogation point.

9. *Place your questions in definite, progressive, planned-out order*. You want order in recitation.

10. *Ask questions of a composite enough character that your answers require thought.*

11. *Questions should be animated and lively, not dull and dead. Live issues should be selected, and the manner bright.*

12. *Wrong answers should NOT be repeated, since this only assists in making the wrong impression stronger.*

13. *Throw out questions for research and personal individual investigation, perhaps even from other than usual lesson sources. Let pupils question each other, thus provoking the spirit of inquiry. The gist and basis of all fruitful recitation work in class will be the cultivation of "The Inquiring Spirit," so that pupils constantly ask "Who?" "What?" "How?" "When?" etc.*

14. *Propound the question first, and call the name of the student who is to answer afterward. This will insure the attention of all, because of the uncertainty as to the person who is to recite. No intimation should be given to the student whom you intend to call on, even by looking at him while the question is being framed.*

15. *Questions should not be asked of members of the class in regular rotation, either in alphabetical order, or in the order of their seating. In order to insure an opportunity for all to recite, the names of members of the class might be written on slips, shuffled together, and then drawn out at random.*

16. *Address questions to the inattentive, but do not repeat the question if, in their inattention, they have not heard it. Questions should be put with promptness and animation. Alert questions will stimulate prompt replies. While questions should follow one another without delay, reasonable time should be given for an intelligent reply.*

17. In his PRIMER, Professor Adams points out that: *"It is a mistake to ask questions which involve long answers,*

particularly in the case of the younger pupils. It is one thing to know; it is another to express. A child may know not only the story implied in a parable, but also the underlying meaning, and yet be unable to 'Give an account of the parable.' At the early stages all questions should be direct; *i.e.*, they should be real questions demanding definite answers."

18. Again according to Professor Adams: "*To be simple, a question need not be easy.* 'Who is the author of the book of Hebrews?' is a simple, but very difficult, question. What is specially meant by simplicity in questions is what may be called their singleness, *i.e.*, only one thing should be asked at a time. Teachers who do not prepare their work not infrequently stumble into questions which involve several independent answers; and, still more frequently, they change the form of the question two or three times before they finally leave it for the pupil. This careless 'thinking aloud,' this making up of questions that ought to have been carefully prepared beforehand, is disconcerting to the pupils, who frequently answer some of the rejected forms of the question instead of the final form."

Questioning Older Pupils.

The teacher of older pupils must never forget that he is not doing elementary teaching. He is leading his pupils to think, to relate thoughts, to secure a vision. He aims to make the student think for himself. The difference between the questioning of younger pupils, and that of elementary ones, marks the difference between Eastern and Western courses. In the East, students commit verbatim material to memory. In the West, students are trained to independent thought and criticism. It spells the difference between Confucius and Socrates.

The more a teacher and an older class are in sympathetic touch, the questioning will lessen in importance. At best,

questioning is a drawing out process. The adult class is best led by indirection. The suggestion is thrown out. A question is propounded on which there are several sides, and which will arouse discussion. Pupils are led to question each other, and to question the leader. Everyone is aroused to seek knowledge and other's views until there is a perfect whirlwind both of contribution and of coöperation.

Proper Recitation Balance in Questioning.

In younger classes we should expect that the pupils will be heard about two-thirds of the time, and the teacher's voice one-third, though of course this statement is only approximate. As regards lecturing and questioning with younger classes, questioning should predominate; and, as we have seen from the statement at the beginning of this paragraph, the questioning should be mainly on the part of the pupils. Of course, the teacher has to be the leader, and guide the recitation.

QUESTIONS FOR STUDY AND DISCUSSION.

1. What are the two most needful things for a teacher in classroom work?
2. Why is Questioning needed?
3. What should proper lesson books *not* contain? Why?
4. What are the Divisions of Questions according to Character?
5. What are the Divisions of Questions according to Purpose?
6. What are the Divisions of Questions according to Lessons?
7. Explain each.
8. How do we arouse Curiosity?
9. What is the danger of repressing children's Questions?
10. How can we learn to question?
11. What are proper Questions?
12. How do we deal differently with Older Pupils and Adults in this matter?
13. What should be the ratio in conversation as to the Teacher and the Pupils in any class?

SYLLABUS OF CHAPTER XIV.

HOW TO USE STORIES, ILLUSTRATIONS, AND OBJECTS

SUGGESTED READING:—

- PICTURES AND PICTURE WORK, *Hervey*.
STORIES AND HOW TO TELL THEM, *St. John*.
HANDWORK IN THE SUNDAY SCHOOL, *Littlefield*.
MANUAL WORK FOR THE SUNDAY SCHOOL, *Sexton*.

SUMMARY.

- Imagination is *very* strong in Early Childhood. Develops shortly after Perception. It is met by Stories and Illustrations. Illustrations are Pegs on which to hang Truth.
- Illustration appeals to—(1) Eye; (2) Memory; (3) Touch; (4) Imagination; (5) Reason.
- Dangers in Illustration—(1) Use too many; (2) Use too broad; (3) Use carelessly.
- Characteristics of Good Illustration—(1) Main Story; (2) Side Lights.
- Marks of a Good Story—(1) A concrete, striking Beginning; (2) A Climax; (3) Sometimes Rhythm, Recurrence; (4) Unity.
- Points in Story-telling—(1) Use Direct Discourse; (2) Choose Actions; (3) Use Concrete Terms; (4) Cultivate Taste; (5) Be *full* of the Story, and do your *best*.
- Brief Rules—(1) See it; (2) Feel it; (3) Shorten it; (4) Expand it; (5) Master it; (6) Repeat it.
- How to Learn How to Illustrate—(1) Study Models. (*a*) Ancient, (*b*) Modern; (2) Prepare Carefully.
- Illustrative Material—(1) Objects of Nature; (2) Human Activities; (3) Anecdotes from History; (4) From Literature; (5) Current Anecdotes; (6) Offhand Sketches; (7) Religious Art.
- Types of Pictures—(1) For Small Children, those of God's Love, Care, Action, Symbolic, etc. Seldom of Pain and Suffering. Nor the Abstract nor most Old Masters. (2) Use the *best* Modern Painters.

Distinguish between Imaginary and Real Pictures. (1) Use Real for Scenery always, as the setting to the Bible Story; (2) Point out that *no Bible Picture is real*; but imaginative.

Stereoscopic Work should also be carefully graded, and used in all Schools.

Manual Work. I. Illustrative Book Work. Appeals to *all* Grades, but especially to Kindergarten and Primary. (1) Picture Mounting; (2) Picture Mounting and Pasted Bible Clippings; (3) Picture Mounting and Written Description; (4) Picture Mounting and Essays. II. Map-making in Relief. (1) Pressed Maps colored; (2) Sand Table; (3) Paper Pulp. III. Map-making in the Flat. IV. Modelie Work.

CHAPTER XIV.

HOW TO USE STORIES, ILLUSTRATIONS, AND OBJECTS

Illustrations, and How to Use Them—Stories and Parables.

We have already taken notice of the strong part which Imagination plays in the child-life. Imagination develops shortly after Perception, and requires wise training, just as the former power does. We recognize that a child exaggerates, and seemingly lies, because it does not perceive properly; and we accordingly educate the perceptions to truer discernment, through more careful observation. The Imagination is of value, because through Stories and Illustrations we reach the child's mind, and the child's interests, in a concrete form.

This is the avenue of approach, the Point of Contact, by which Bible truths may be imparted, without dulness. Stanley Hall once said that of all things which a teacher should know how to do, the most important, without any exception, is to be able to tell a story. It is almost the main part of teaching. The child's thirst for stories is marvellous. Froebel has called Story-telling a "veritable spirit bath, in which eye, hand and ear, open to the genuine story-teller." Stories win attention. They fix the truth in the mind. They are the pegs, as it were, on which facts are hung. They are the picturesque eye glasses, through which truth enters the intellect.

To What Does Illustration Appeal?

The Rev. R. S. Holmes in SUNDAY SCHOOL SCIENCE says that Illustration appeals: "(1) *to Sight*. It attracts the Eye.

It lays before it pictures, maps, objects, and causes it to see in these things likeness of truth, or evidences of what has occurred, or the places where things have happened, in their relations to the pupil's own time and place. (2) *To Memory*. It appeals to the memory, and asks it to reproduce from its store the full particulars of something which it suggests in part. (3) *To Touch*. It comes to the hand, and asks it to help in giving an idea of length, breadth, height, etc., by serving itself as a measure. (4) *To Imagination*. Here it opens a wonderful world. Here are aroused similes, metaphors, vivid portraits in the picture gallery of the brain. It is the world of illustrative fictions; not falsehoods, but fictions, figments, things made in this enchanted chamber of the brain. (5) *To Reason*. It lays hold on the logical faculties, and makes them serve. Comparisons are made between truth and natural objects."

Dangers in Illustration.

Several dangers are mentioned by the same author that are worth considering here: (1) *Some persons use too much Illustration*. They are like college boys, who spend too much time on the football field to the neglect of their studies. It is as if a house were all decoration outside, with no furniture within. (2) *Some Illustrations are too broad*. Fiction and truth are too much blended, or, rather, there has been too much fiction. The Truth is lost sight of in the haystack of fiction. These Illustrations carry aid to some thought far from their purpose. They often defeat the end of their use. Of such beware. (3) *Illustrations are used too carelessly*. They illustrate too much, and so defeat their own end. Some persons occasionally use Illustrations only for effect, to cover up insufficient preparation.

Characteristics of a Good Illustration.

Dr. Hervey, a master in illustrating, has devoted an entire book to PICTURE WORK. He notes two distinctions

to be always borne in mind: (1) *The Main Story*, the skeleton on which we build. "Not merely for children, but for grown folk, too, is picture-work a means of teaching. In a densely populated quarter of New York City there is to-day a minister who is not content with mere word pictures. He brings into the pulpit the objects themselves—it may be a candle, a plumb-line, a live frog, an air pump. With him the method is a success, as it has been with others. Does this seem crude? So are the mental processes of every forty-nine out of fifty the world over. We never can know anything without having something to know it with. A 'like' is the key that enables us to unlock, and to enter, the door of the unknown." (2) *Its Side Lights*, or environment, so to speak.

The Main Story corresponds to the outline of a picture, the skeleton; the side lights to the finished background, the filled-in atmosphere. It has been claimed by some educators that the wood engraving or line-cut picture, being outline and sketchy, appeals more to the smaller child, while the half-tone does to the older pupil. This does not at all follow from a study of child-nature. Granted that the small child does draw at first only in outline; granted, also, that he is highly imaginative and symbolic, and that he reads more into that outline sketch than do we adults, yet the small child does not draw in outline because he *wants* to, but because he *has* to. The grosser and larger muscular movements are developed first, then the more delicate and highly-specialized ones. The child does not talk "baby-talk" because he wants to, but because his tongue cannot yet imitate accurately the more delicate sounds in specialized muscular action. You do not help him to get nearer the right pronunciation by talking "baby-talk" back to him. He will realize his imitative struggles all the sooner by hearing the right syllabization. So with stories and pictures; the full

and natural portrayal, the picture as Nature presents it, with all its background, and lights and shadows, is the more correct mode of presentation.

The Marks of a Good Story.

“(1) *The story must have a beginning, concrete, interest-compelling, curiosity-piquing.* ‘All things have two handles; beware of the wrong one.’ (2) *It must have a climax, properly led up to, easily led down from; and that never missed.* (3) *Many good stories have rhythm, recurrence, repetition of the leit motif.* ‘The ‘Three Bears’ is a favorite for this reason, among others. The commands of the Lord to Moses were regularly repeated thrice in the Bible story; in the book of Daniel, the sonorous catalogue of flute, harp, sackbut, and the rest, comes in none too often for the purposes of the story-teller. (4) All good stories have unity; parts well subordinated: the main lesson unmistakably clear; the point, whether tactfully hidden or brought out by skilful questions, never missed.” Dr. Roads puts it another way: “(1) The Illustration must be transparent, and not in itself so attractive as to fix the attention. (2) Yet it should be so interesting as to give the truth a fresh setting. (3) The Illustration is for the Truth, not the Truth for the Illustration.”

Points to be Remembered in Story Telling.

Says Dr. Hervey again: “(1) *Use direct discourse.* That is, have the story vivid, put, so far as may be, in running, personal, descriptive form, leaving out the third person. It will require an effort to keep yourself (in your embarrassment) from taking refuge behind the indirect form, saying, for example ‘And when he came to himself, he said that he would rise and go to his father, and tell him that he had sinned.’ (2) *Choose actions, rather than descriptions, the dynamics, rather than the statics, of your subjects—*

your story will thus have 'go,' as all Bible stories have. Those of us who have grown away from childhood tend to reverse the true order, to place the emphasis on the question, 'What kind of a man is he,' and not on, 'what did he do?' Let what he did tell what he was." (3) *Use concrete terms, not abstract*; tell what was done, not how somebody felt, or thought, when something was done; be objective, not subjective. (4) *A story-teller should have taste*. To form this taste it is indispensable that he should not merely read, but drink in the great masters: Homer, Chaucer, Bunyan, Hawthorne, (THE WONDER BOOK, for example), and, above all, the Bible itself. No one can absorb these without unconsciously forming a pure, simple style, and getting a more childlike point of view and way of speech. Modern writers and modern ways of thinking are, in general, too reflective, self-conscious, subjective, and, where children are concerned, too direct, bare, "preachy." (5) *The secret of story-telling lies—first of all, in being full—full of the story*, the picture, the children; and then in being morally and spiritually up to concert-pitch, which is the true source of power in anything. From these comes spontaneity; what is within must come out; the story tells itself; and of your fulness the children all receive. Dr. Roads enlarges: "Be spiritually-minded always, and deepen the spiritual life, so that spiritual analogies and truths may be seen in all that is seen, or read, or experienced. The teacher must have a clear understanding of the truth he would illustrate. He cannot show what he does not see."

Brief Rules.

Finally Dr. Hervey sums up his suggestions as to the story: "(1) *See it*. If you are to make others see it, you must see it yourself. (2) *Feel it*. If it is to touch your class, it must first have touched you. (3) *Shorten it*. It is probably too long. Brevity is the soul of story-telling.

(4) *Expand it.* It is probably meagre in necessary background, in details. (5) *Master it.* Practise. Repetition is the mother of stories well told; readiness, the secret of classes well held. (6) *Repeat it.* Don't be afraid of re-telling a good story. The younger children are, the better they like old friends. But everyone loves a 'twice-told tale.' He adds: "The 'wholes' of Scripture narrative, whole books, whole lives, whole stories, told as wholes by the teacher, or by a single pupil, and not picked out piecemeal by the teacher from halting individuals—these are the things that in the class give interest, and that in the mind live, and grow, and bear fruit. 'Moral power is the effect of large, unbroken masses of thought; in these alone can a strong interest be developed,' and from these alone can a steady will spring."

How to Learn How.

Hervey, Holmes, Roads, Gregory—everyone who has written on Teaching—add suggestions on cultivating this Art of Illustration; for it is an art, one of the greatest arts. Like every other art, it demands study (incessant study), and—practice. Here is the gist.

STUDY MODELS. As in all imitative arts, we learn best by noting how others acted and spoke. (a) *Ancient models.* Socrates, a master in the art. Christ, the most ideal Story-teller. Read His Parables, without a word of alteration or enlargement, and you have the most attractive stories. If you ever tell the like, you may be well satisfied. The Art of Illustration reached perfection in Him. Read the discourses of Jesus, and see what wealth of illustration is in them.

(b) *Modern.* Read Spurgeon, especially JOHN PLOUGHMAN'S TALKS. They are homely, terse, rugged, telling. Read Moody, whose Bible stories are marvellous. As he put it, he "simply took the old, dead skeletons, and put

living flesh on their bones, and made them walk among us." Every teacher should own and read one volume of Moody. In English literature, study Chaucer. Mark how he made such a picture of his Canterbury pilgrims that, not only the color, the action, and the characters of the scene, but also the very atmosphere of the jolly crowd, has been clear and vivid for more than four centuries. Macauley boasted that he would write a history which would supersede the latest novel on the tables of the young ladies of the day. How did he accomplish this? Read his HISTORY OF ENGLAND, and learn the secret of the power to picture. Another modern writer, who should be commended for her exquisite style, and brilliant picturing—although we may not always agree with what she says—is Marie Corelli. Study George Eliot's SILAS MARNER, "where the interest never flags, the proper perspective is always maintained, light and shade are in due proportion, and the lesson to be learned is taken, not as a bitter dose, but as one drinks in the fresh air of a clear, May morning." Study it, and learn how to tell a story. Hawthorne's WONDER BOOK is another picturesque model. Beware of most present-day writers, for the generality of them are too reflective, self-conscious, subjective; and, where children are concerned, too direct and bare.

2. PREPARE CAREFULLY. It is easier—at least it is lazier—to provide many things, than to prepare much.

The mind uses, by preference, its most familiar knowledge. Each man borrows his illustrations from his calling; the soldier from the camps; the sailor from the ships, etc. So in the objects of study, each student is attracted to the qualities which relate it to his business, or experience. Therefore, try to keep well within the range of your pupils' plane of experience in selecting your story, or illustration, and in building it out.

Old Testament Stories and Life seem somewhat nearer

to children than New Testament, and, especially, than the History of Acts. It is the reason why, so many prefer to give but a simple and brief outline of Christ, and His Life, and then to take up the Old Testament biographically, not historically, which would come much later, after historical concepts have arisen.

Varieties of Illustrative Material.

1. *Objects of Nature.* Find where the sun, moon, stars, grass, birds, etc., are used in the Bible, and compare with modern things. Use the wonders of American Natural Life and Scenery in a similar way. The common objects of to-day, in our American Wonderland, will speak just as powerfully as Palestine did under Christ's magnetic hand.

2. *Human Activities and Occupations* around us, of the kind the child can appreciate. We live in the most magnificent scientific age known. Use it to help on Christ's Kingdom. Not only great buildings operations, tremendous works, great ships, but the marvels of science and discovery are at our back.

3. *Anecdotes, Stories* (Parables from Bible, early English Writers, etc.), Biographies from Modern and Present-day History, American and European History, Classical Mythology, Old Legends (See Gould's LEGENDS OF THE PATRIARCHS AND PROPHETS, Miller's GLIMPSES THROUGH LIFE'S WINDOWS, Stall's FIVE-MINUTE OBJECT SERMONS; Miss Yonge's BOOK OF GOLDEN DEEDS, etc.) Allegories, Similes, and, lastly, Illustrations from vivid preachers; for they published their sermons to help spread the Truth, not to remain on shelves.

4. *Expressive Symbols, Types, etc.*, as the Cross, the Anchor, Crown, XP, JES, Triangle, etc.

5. *Current Anecdotes.* Study the current newspapers and magazines. Much that is suggestive and impressive will

come to hand. Many a tale of local bravery, self-denial, self-sacrifice of comforts, or life, devotion to duty, to religion, to God, to Missions, etc., will be found in almost every issue of a paper, or magazine. If the children know the people, or the locality of the event, it will win personal interest. The story can be briefly and vividly recast in your own language, for presentation and elucidation of the lesson. To preserve this material until needed, that is, until it naturally suits the lesson at hand, begin an Envelope Filing System.*

6. *Sketches*, illustrative of Pictures, Models, Scenes, Symbols, etc., made by teacher or scholars.

7. *Religious Art*, especially Religious Pictures, is dealt with very fully in a special Book on Religious Pictures, by the same Author. It is both a matter of telling interest, and of vital importance, to secure the right point of view toward the cultivation of this artistic instinct.

Types of pictures and their selection are of supreme import; for one of the greatest mistakes we can make is to select pictures, ill-adapted to particular ages. Some selections are positively harmful and injurious. This is not the fault of the pictures, but their abuse, their use at the wrong

* Get cheap manilla envelopes, tuck in the flaps (or cut them off entirely), writing the general topics you will need on the upper left-hand corner, and file in a box or drawer (the box in which the envelopes were bought will do if you strengthen the corners with cloth, gummed tape). Into these envelopes put all clippings you can secure, of suggestive use. Copy mottoes, passages, stories, etc., where you cannot clip, and file the memos in the same way. If the system grows very large, special envelopes can be made of heavy manila, and the whole filed in ordinary chiffonier drawers, three rows to a drawer. This plan is far better than a clipping book, for it is difficult to find such material at once when wanted, without an index, which means excessive work. By this suggested system, the envelopes are their own index, being arranged in order, as in a dictionary, or encyclopaedia.

age, or time. Pictures that are concrete are in themselves better for children than those which are mystical, or abstract. Pictures that show actions, even in war and killing, are attractive to small children, because of their action. It has been shown that such pictures do not work injury to the child, for it is not the pain, or the killing, that he cares for, or even realizes, but the vividness of action and doing. Pictures of God's Love and Care, of Jesus Blessing Children, or Healing the Sick, of the Nativity and Childhood, of Country Life in Egypt and Palestine—all these appeal to the younger children.

Most of the Italian Masters' pictures are formal works of art, but with no appropriate religious content for us, as far removed from our conception of everyday life as a Latin Bible would be for a text book; and the German pictures, a principal alternative, for the most part entirely lack that artistic fire which gives works of art their reason for existence.

Graded Stereoscopic Work.

In even the humblest Sunday School, the stereoscope and stereographs are to-day becoming an almost indispensable adjunct. The subjects involved are principally scenes from the Holy Land, its people, places, and customs. Nevertheless, there ought to be grading in their use, a sequence or order, by which the pupils are conducted in a systematic, rather than a haphazard, fashion through the land that Jesus trod.

Manual Work.

"Manual Work" means, of course, anything done with the hands. In this broad usage the term includes all written and illustrative work. Technically, however, it is generally confined to-day to the following Types of Work, which are briefly summarized and described below. All are used at

the same time, synchronous, not consecutive. For older scholars of the Adolescent Age, boys and girls alike, there is nothing that "takes" so well as the advanced forms of Manual Work, especially Note Books and Maps. The fatal "leak at the top" is almost overcome by its proper use. The general divisions are:

- I. Illustrated Book Work.
- II. Map-Making in Relief.
- III. Map-Making in the Flat.
- IV. Modelic-Work.

I.—Illustrated Book Work.

It was formerly thought that, since small children were fond of pictures, Bible Pictures were only of use in the lower grades of the Sunday School. For many years their use has been confined to a topical illustration of some Bible Story, or Ethical Lesson. To-day it is being realized that this is a very small field, and that their power is, perhaps, greatest as a means of self-expression in the higher grades.

Even in adult reading of current literature it is noteworthy that illustrations and pictures are the chief means used to impart ideas and descriptions. People look at the pictures in current literature, and scarcely do more at best than glance rapidly over the reading matter. A picture will convey in a comprehensive, vivid, picturesque instant a grasp and detail in any subject that it would require pages of print to explain. Moreover, we are of a concrete, rather than abstract or abstruse, type of mind in this age. The eye-gate appeals to our understanding far better than the ear-gate, and the picture eye-gate best of all. Thinking of a historical scene or object requires visualizing. If we have only a literary description, the process of visualizing is most complex, though not so difficult perhaps as with a verbal description. A picture visualizes at once—gives it all in a

flash, as it were. Pictures are thus of value in every stage of education, with the adult fully as much as with the youngest child.

In all education of the modern type, it is recognized today, that "means of self-expression" are necessary. The student, young or old, must *do* in order to *understand*. The object must precede the symbol. The concrete must anticipate the abstract. True education says that doing must come before learning; that we understand by our reconstructing, or at least representing, what we are to learn by rule and principle later. Education thus, secular and religious alike, is meeting in self-expression the wants, and craving, and desires, of the pupil.

Some of such "Means of Self-Expression" are, Representing the Subject by the Use of Pictures, by Drawing, by Maps (relief, putty, clay, plasticine, paper-pulp, ink, crayon, water colors, and even pyrography), Written Description of the Subject-matter in the form of Notes or Essays, by Constructing Objects or Models, by Reproducing Bible Scenes in simple Plays and Dramatization, etc. It is important, likewise, that Expression of Christian Teaching and Altruistic Principles be given actually in suggested works of charity and kindness, in practically living the life for which the principles and teaching stand.

Grade I. Pictures in the Kindergarten and Primary Schools. Picture Mounting Books (N. Y. Sunday School Commission), in which pictures of the half-cent or penny series are pasted in with Dennison stickers, to illustrate a topical lesson.

Grade II. Pupils from 8 to 9, or 10 to 11. *Old Bibles or Testaments are clipped, making a harmony of the Old Testament, or life of Christ, or Apostolic Church.* Clippings, and pictures to illustrate them, are mounted in Picture Mounting Books, and a Picture Bible thus formed by each

child. Children of this grade can often do this work, when their writing is still too labored and crude for written elaboration. Reverence is taught by carefully burning waste portions of the old, used Bibles. Sometimes the book covers are beautifully illuminated.

Grade III. Pictures are mounted in books in historical sequence as before, and a brief description written beside them, or on the opposite page, in addition to the study given to the lesson in connection with the Lesson Manual. There are two types of children, one the mental type, the other the manual type. The latter type, is the "bad" boy or girl. Realize that badness is often extreme nervousness and activity, and will disappear at once with the use of Manual Methods, self-expression, such as are supplied by this notebook work. This is successfully done with pupils from 10 to 12 or 13 years of age.

Grade IV. Pictures and Mounting Books, as above, with much longer essays or fuller notes or long theses, forming an original biography, or history, of the subject studied. Drawings, maps, etc., are added, and often quite elaborate books prepared, reaching up to adult life and Bible Classes. This work begins at Adolescence, 12 years onwards.

Thus we cover all the divisions of the Sunday School, in a graded picture notebook scheme.

Kindergarten and Primary in Grade I.

Grammar School in Grades II. and III.

High School and Post-Graduate School in Grade IV.

II.—Map-Making in Relief.

(a) *The Klemm Relief Maps* of Egypt, Palestine, and Roman Empire, may be colored with water or oil colors.
 (b) *The Sand Table Map* may be used in all grades. Even adults delight in it. The best proportions are three units one way by four the other. White Rockaway or River Bottom

Sand, or ground Glass Quartz, are the best materials. (c) *Paper Pulp* (white or olive green), clay, or even putty, can be moulded. For the use of the Pulp, see the Commission Bulletin, Vols. II. and III. (25 cents a volume) or Mr. Littlefield's *HAND WORK*. Clay and Putty do not dry well. They are used on glass, or the board may be painted. Pulp is the best, though flour and salt are used. The Maps are made in Map-Boards and, when dry, are pried off with a broad knife, and pasted on cardboard. They may be colored as desired with oil colors, water colors (Diamond Easter Egg Dyes, or Japanese Water Colors on cards).

Another excellent material is Plasticine, a kindergarten clay that comes in colors. The maps are made during two or three Sunday School Sessions, in a separate room, under a special teacher, who takes the regular teacher and the pupils apart for this work; or they may be done outside of school hours, some afternoon or evening, as arranged. Much time is saved, as the Bible Events and History are clinched readily by these maps, and Bible Geography becomes a matter of certain visualizing, not of dead rote memory, to say nothing of vital interest. A good "key" for the dimensions and relations of Palestine is given in Sexton's *MANUAL WORK*.

The only Maps needed in the whole course are: 1. In Old Testament History, Palestine, some colored for Pre-Exodus and some for the Conquest, Solomon's Kingdom, and Subsequent Fortunes of Israel and Judah; Egypt and Sinai, for the Exodus; Mesopotamia, for the Exiles. 2. In the Life of Christ, Palestine, with New Testament Divisions, and Galilee, showing Esdraelon, for the Galilean Ministry, which requires more space to outline it. 3. In the Early Christian Church, Roman Empire only, for St. Paul's Journeys. Only six maps in all are essential.

III.—Map-Making in the Flat.

The Historical Maps of the Littlefield, Bailey, Blakeslee, Harrison, McKinley, and Hodge Series cover every possible style, price, size, and subject desired. They range from 45 cents a hundred, to 10 cents apiece. In general, we would recommend the following use, running parallel with the Relief Maps. Use them in profusion, letting every pupil have them, with water or oil colors.

(a) For Old Testament History, get the full set of Littlefield Maps for coloring with crayons. There are fifteen in the set in all. The several Bailey Maps, especially the Key Maps, are valuable for rapid line making, and for Reviews and "Tests."

(b) For the Life of Christ, use the Littlefield Map, for it gives Palestine in larger form; use Bailey Esdraelon for Galilean Ministry, use Bailey Key Map for places.

(c) For the Apostolic Church, use the Littlefield Map for Early Apostolic Journeys, use Bailey Roman World, and Key Map of Roman World for St. Paul's Journeys. Note carefully that no MAP WORK should be begun before the age of TEN OR ELEVEN.

IV.—Modelic Work.

Models are essential to a clear understanding to-day. They have long been seen in the Day School. They are rapidly coming into the Sunday School. Hundreds of dollars are being spent in their manufacture. Every good Sunday School is putting in a Museum. The list is constantly being enlarged. Note carefully that some models can be used at all ages, some only after "Historic Perception" has developed. Those usable before ten are the Houses, Tent, Sheepfold, Scroll, Well, Water Jar, Lamp, Tomb, and Water Bottle. All these, and the others, can be used for all ages above ten. Some of them combine splendidly with the Sand Table. Under Models, would also come the Flowers of Palestine,

and Stereoscopic Pictures, commonly called Stereographs, which portray real scenes in the three dimensions.

QUESTIONS FOR STUDY AND DISCUSSION.

1. Why do Stories and Illustrations appeal particularly to Early Childhood?
2. To what powers and organs does Illustration appeal?
3. What are the dangers in the use of Illustration?
4. What are the Characteristics of good Illustrations?
5. What are the Marks of a good Story?
6. What points should be remembered in Story-telling?
7. State Dr. Hervey's Brief Rules.
8. How can you learn how to illustrate?
9. What Illustrative Materials are at your command?
10. What can you say as to Types of Religious Pictures?
11. Distinguish between the use of Imaginary and Real Pictures.
12. Give the outlines and grades of Manual Work.

SYLLABUS OF CHAPTER XV.

CLINCHING OUR TEACHING FOR PERMANENT RESULTS

SUGGESTED READING:—

HOW TO STRENGTHEN THE MEMORY, *Holbrook*.

CHARACTER-BUILDING, *Coler*.

MAKING OF CHARACTER, *MacCunn*.

CHILD NATURE AND CHILD NURTURE, *St. John*.

SUMMARY.

Teaching useless without a Memory to retain it.

Teaching useless without Habit and Action, *i.e.*, Character, resulting from Memory.

Habit is the result of Definite Willing.

Memory-training depends, in mode of production, upon whether we desire to gain Verbal or Visual Memory; Abstract or Concrete.

Laws of Memory: (1) Absolute Faith in it; (2) A Powerful First Impression; (3) Personal Interest; (4) Manifold Associations; (5) Repetition, with a Difference; (6) Thoroughness and System.

How to Memorize. Verbal Memory. (1) Bright, fresh Mind; (2) Analyze Material; (3) Learn in Connected Clauses; (4) Recall by Summons from Witrin, not by looking at Book.

Reasoning. Is merely deliberately Willing to face and look at Facts, weigh one group against another, look at each side fairly.

Use of Types. Saves time, and gives clearer mental impressions with less mental energy expended.

Forgetting. Never forget entirely. Our Brains and Characters are certainly altered by every Impression, even *seemingly* forgotten.

Verbal Memoriter Work to be used only for (1) Rules and Formulæ; (2) Specially worthy Gems—Proverbs, Sayings, Mottoes, Poetry, etc.

Written Answer Work needed in Lessons (1) To Assure Home Study; (2) To force Child to Formulate his own Answer; (3) To make him think over it, shorten it, etc., for the purposely small blank spaces left; (4) Written Answer stands out like Italic type, and so is visualized the more; (5) Gain is made also by Muscle Memory.

Question-and-Answer Books are totally condemned by all live Educators.

The Church Catechism, however, can well be taught memoriter, and developed by the Inductive Method.

Habit. All Impressions, even Sub-Conscious, influence Habit and Character in some way, at some time.

Habit-formation is highly specialized. Cannot train Habits in general; but only each particular Habit.

Rules for Habit-forming. (1) Strong Initiative; (2) Allow no Exceptions; (3) Act on New Resolution; (4) The Strokes of Behavior give the new "Set" to Character.

Moral Training. (1) Repress, or Train, Harmful Instincts; (2) Develop Good ones.

Cultivation of Doing and Habits. (1) Mere Manual Activity; (2) Personal Habits; (3) Moral or Ethical Habits; (4) Duties to God.

CHAPTER XV.

CLINCHING OUR TEACHING FOR PERMANENT RESULTS

The Training of Memory, Habits, and Will.

There would be little use in teaching, unless it left a store of interwoven, related knowledge, as an impress upon life and character. It is essential, therefore, that, in the preparation and teaching of every lesson definite regard should be paid to proper Memory Training.

It is also important, since Education is Character-building, and since character is but the acquirement of a particular bundle of habits, for us to realize in our work, that the ultimate aim of the Church, Sunday School, Religion, and the Public School is really Character, or Habit-forming.

Action and Character are, in general, the result of Habit; Habit is the result of Attention to particular and definite Ideals or Ideas; and Voluntary Attention is the result of definite Willing. "Thus your pupils will be saved, first, by the stock of ideas which you furnish them; secondly, by the amount of voluntary attention that they can exert in holding to the right ones, however unpalatable; and thirdly, by the several habits of acting definitely on these latter." It is a definite, deliberate, clear-cut programme, therefore, which is set before the Sunday Teacher.

Let us consider it in detail.

What Kinds of Memory are Wanted?

Is it a memory of Words, *Verbal Memory* (as that cultivated in Memoriter Work), or of *Things and Facts* (as His-

tory, etc.). Is it primarily *Concrete Memory*, accurate reproductions of visual images, pictures, sounds; or an *Abstract Memory*, such as holds the gist and general meaning of what has been taught, and can reason better about the facts learned than most visualizing memories? Have you ever noticed that those children who learn to recite the Catechism most accurately, are least able to explain it, and that the other class, who stumble over it, letting slip small words, can cover the sense and meaning of the answers with far more understanding than do the former group? We "do not have memory," says James, "but memories"; and you must bear in mind each time the kind you are seeking to cultivate.

The Laws of Memory.

Dr. Roads puts them in popular language.

1. *Absolute Faith in Memory.* Do not depreciate it, as so many do, simply saying that they have a poor memory, and that there is no use in trying to learn. We do what we believe we can do. All have some memory. Use what you have. Expect memory to recall. Demand it. Train it. Have patience with its failures and weaknesses. A child cannot carry a strong man's load.

2. *A First, Powerful Impression helps to make a fact or thought cling to the memory.* Give a startling effect at first, vivid impressions, strong emphasis, clear outlines of the skeleton. Do not surround it by too many, and misleading, and diverting, side-lights. Keep to the subject, and do not wander off in digressions and discursions. Strong contrasts of one fact, set against either an entirely opposite one, or a similar one, in which the points of dissimilarity are emphasized, will aid in this impression.

According to Thorndike: "As a rule, it is more economical to put things together energetically, than to put them together often; close attention is better than repetition. The active recall of a fact from within is, as a rule, better than

its impression from without; for recall is a helpful way to be sure of close attention, and also forms the connection in the way in which it will later be required to act. Furthermore, if children are taught to memorize by recall, they are saved from wasting time in reading over and over, or studying at length, facts which they have already committed to memory. In memorizing by recall one not only knows a fact; he also knows when he knows it."

3. *Personal Interest in the learner.* We remember what we have interest in. Note the scores carried in the brain of the small base-ballist; the names and records stored by the race-goer; the formulae constantly used by the chemist, and many similar instances. Develop curiosity, and so interest in the truth; stir up motives of personal regard for the acquisition of that knowledge. The motives that help to hold Attention are those of most avail in Memory.

4. *Manifold Associations.* All educators lay particular stress on this, for it is the scientific basis of Memory. We not only comprehend, and understand, and "assimilate," new truth by connecting it "apperceptively" with the old and familiar truth; but we remember and recall it in the same way. Thus, associating the fact that Palestine is about the same shape as New Hampshire, helps us to remember it, for we all recall New Hampshire's contour.

Most memory devices are false, cumbersome, extraneous and complicated; but natural association is demanded for all good memory. The so-called mnemonic systems are wholly useless and artificial, and ultimately involve more waste of energy, more toil, and strain, and work, than straight out-and-out learning. They recommend irrational methods of thinking, and are only of use for detached facts, not otherwise easily associated. James illustrates by the use of the mnemonic "Vibgyor" to recall the colors of the spectrum.

He notes the consequent injury of "cramming," which seeks to stamp in things temporarily by intense application, with few, if any, associations formed, just to carry one over an ordeal. It does not lead to the results desired by the permanent, retentive memory. If it did, it could be recommended as a labor-saving plan. The same facts gone over day by day, slowly, repeatedly thought about, and thus associated with many other facts, would have had woven around them a mass of friendly associations, any one of which would have fixed it firmly in the mind.

5. *Repetition.* Mere rote repetition will not, necessarily, aid in fixing facts in memory. It should be slightly varied to secure and retain high interest, and then each repetition will be just as helpful as the first impression. Again, repetitions, conducted not all at once, but at separated intervals, are of more benefit than continuous work.

6. *Thoroughness and System.* The habit of desultory novel-reading—reading to forget—is one of the injurious and pernicious habits of the present day. It ruins good memory. While it is true that "the secret of a good memory lies much in what we learn is best to forget," because we cannot carry everything in mind, and hence should discriminate; yet, the constant reading of what we determinedly do not intend to remember, is destructive of good memories. The Memoriter Work assigned in various Lesson Systems, is not to be neglected, without harm. Much more should be learned than is learned to-day, and teachers need not be afraid of imposing too hard a task on the pupils.

How to Memorize.

Suppose you, or your scholars, have (1) a piece of Scripture to learn by heart, or (2) General Facts of a Lesson of either (a) an Historical Character, or (b) a Doctrinal, and therefore abstract, character to store up in mind. These are two distinct cases. The former calls for Verbal Memory; the

latter demands Rational Memory. **VERBAL MEMORY.** The mind should be bright and fresh, not tired and wearied. Retention is a necessary part of memory, and the brain cells are not in fit condition to retain when wearied. As a rule, according to Fitch, the mind is in its highest cerebral activity within one or two hours after the morning meal. This may vary, though, with different persons. Select the right time, suited to your condition and nature, sit down and read over once, twice, three times, or more, the whole passage to be learned. Then begin, little, by little, to analyze, and think about each line; learning and repeating it, clause by clause (not just five words more, etc.), going back and saying the previously committed clauses, until all is learned. Do not do this by rote and mechanically, but think about it; recall, when at loss, not by looking at the book immediately, but by analyzing and thinking. Repeat the selection later on in the day. Recall it early the next day, without looking at the book, and then verify the recall, if necessary. If you are of a visual type, you may have a reproduction in your mind of the very page; but this is not at all necessary, or even the best kind of memory. The secret of all memory-training (never forget it) is Thinking, Thinking, Thinking.

Reasoning.

Reasoning, as we have shown in an early Chapter, is only the process of judging facts; of willing first, adding one group of facts, and then adding another group; of setting one off against the other. Reasoning can be taught only by teaching deliberation. Only by causing pupils to stop and think; only by mercilessly causing them to apply definite logical steps in a mental argument, can they be taught to reason.

The Use of Types.

Many of the advantages of inductive teaching can be secured through compromise between an out-and-out induc-

tion, and a mere statement of conclusion—namely, through the type method. The thorough study of one typical case of a class, or law, gives a basis of real experience which serves to interpret, though not to prove, the general statement. Knowledge about such a type also serves as a centre of attraction for later knowledge of things like it.

Forgetting.

We do not forget, however, very rapidly much that we have learned. Professor Ebbinghaus proved conclusively that nothing is ever wholly forgotten. The process of forgetting is vastly more rapid at first than later on. We never descend quite so low in any forgotten piece as to reach the zero-line.

Things that we are totally unable to recall have, nevertheless, left their impress. We are different beings for having once learned them. Our brain-paths have been impressed, and altered. Our actions may differ, our conclusions must be different, than would have been the case had we never experienced such impressions. It is the old point of "no impression without expression." Somehow, we will always be different for the act of memorizing.

Never fail to divide the Memorizing Process into its parts: Attention, Retention, and Recall or Reproduction. It is the last part that most often fails. The child who says, "I know, but I cannot remember it," is not the same kind of a child as the one who never knew. It may even be that, much later on, by quiet, "unconscious cerebration," as it has been termed, the seemingly forgotten thought may flash out suddenly upon his mental vision. The brain-paths were for the time blocked, and the associations were not formed.

In Professional Life, stored away, semi-forgotten facts are particularly numerous. The Lawyer, the Doctor, the Scientist, can tell you but a meagre number of his laws, facts, formulae, rulings, prescriptions, etc. But through his well-ordered systems, indices, files, etc., he can go at once to the

exact spot where the knowledge is in print. Others, never having had that knowledge, not only could not trace it up; but, if under their eyes could not comprehend it, so new, so strangely unconnected would it prove.

Memoriter Work.

Here is what Fitch thinks of "Learning by heart." It is to be used:

1. *For Formulae and Rules*, as in Arithmetic, and all exact Sciences. Also Definitions, Axioms, etc.—that is, such statements as have been reduced most carefully to the simplest form of expression, and are to be applied with perfect accuracy.

2. *Special things that deserve to be remembered as of particular value in themselves.* Such should be Mottoes, Texts, Proverbs, Verses of Poetry, Selections from great Writers, embodying high thoughts or fine language, Formularies of the Faith, Wise Maxims and Sayings—all such are worth storing up most precisely, and recalling most frequently. The possessor of such a storehouse has an invaluable treasury of wealth to draw upon for all occasions. The words themselves have a purpose and beauty all their own. This memorizing, however, will be worse than bad, unless we think and reflect on what we learn.

None of this applies to useless learning. To use memory for other than the storing-up of beneficial knowledge, is wrong, and illegitimate. The several pages of hints that Professor Fitch gives, as to just what would be of value to learn by heart, should be carefully conned by all teachers. Some memory work should be performed by everyone.

According to James: "The excess of old-fashioned verbal memorizing, and the immense advantages of object-teaching in the earlier stages of culture, have, perhaps, led those who philosophize about teaching to an unduly strong reaction; and learning things by heart is now probably too much despised.

For, when all is said and done, the fact remains that verbal material is, on the whole, the handiest and most useful material in which thinking can be carried on—I should say, therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education. Nothing is more deplorable than that inarticulate and helpless sort of mind that is reminded by everything of some quotation, case, or anecdote, which it cannot now exactly recollect. Nothing, on the other hand, is more convenient to its possessor, or more delightful to his comrades, than a mind able, in telling a story, to give the exact words of the dialogue, or to furnish a quotation, accurate and complete.”

Reasons for Written-Answer Work.

Written Answer Work always should be demanded for the following reasons:

1. We know thus that the child has studied the lesson, and done the work demanded.

2. He must delve harder, and thereby form more associations in order to formulate the statement which is to be set down as an answer. It must be in his own language, and not a copied text.

3. He must dwell on it still longer, in order to make it short enough to be inserted in the purposely small space left in which to write the answer in the Source-Method text books.

4. The contrast between the printed question and the written answers drives the answer home visually; for it stands out just as italics would, and is not homogeneous with the questions.

5. The child actually gains by what we term Muscle Memory, the mechanical action of having written it, and gone through the muscular motions. There are certain types of Aphasia, or Amnesia, that is, of word-forgetting, under which the patient can recall a word by writing it. It does not mat-

ter whether he writes on paper, or in the air. It is the muscle motion that recalls it.

Question-and-Answer Books.

The principle of such books is wrong, fatally and "toto-tally wrong." Fitch has not a good word to say for them. Neither has McMurry, nor James. Why? Look at the facts in the light of what we have just studied. The questions are not to be learned, usually, only the answers. The answers are isolated, disconnected, incomplete, garbled statements, often about one-fifth of a statement, of which the balance lies in the Question itself. In some of these books, the difficulty is partially met, by repeating the Question in the Answer, making it a complete statement. This is better, perhaps, but still incorrect. It assumes that there is to be no real contact between scholar and teacher, that all questions asked are to take a particular form, and admit of but one possible answer. There is no room for freedom, for intelligence on the part of either teacher, or scholar. It is all a formal piece of almost mechanical work, with no real room for Self-activity, for proper Questioning, for appeal to the pedagogical Heuristic or Source Method, etc.

Some of the ideas contained in the Church Catechism are entirely beyond the experience of children of seven and eight years old; but the ideas contained in it, which do appeal to little children, are so great and important that we have all we can do before the child leaves the infant school to fill these ideas with content, and set them in an atmosphere of reverence and love. For instance, in order that a child may grasp something of the meaning of the phrase, "Communion of Saints," the word "Saint" must have meaning and associations for him. Thus, we do not think time wasted if we devote six lessons to filling with content the word "Saint," or half the year to the first two paragraphs in the Creed, before the children have presented to them the words of either

one or the other. I do not mean to say that little children should never learn by heart what they do not fully understand; they do not fully understand the Lord's Prayer—who would stay them from that? But there, and in similar cases, we have a form of words of permanent value, which will fill with ever-increasing content as life goes on; and of which the child has already a vague and misty notion concentrated round the ever-familiar word "Father."

Specialization in Habit Formation.

Professor Thorndike says: "All that can be done to put together what ought to go together is, first, to teach the necessary form, and to arrange circumstances with more or less of probability that the pupil will supply the desired movement. A motor act, for which no present use or bearing is seen, such as singing a solitary note over and over, or writing exercises, or drawing lines that express no fact of moment, can arouse little interest. And since notes are to be used always in songs, the curves be written always in words and sentences, the lines to be drawn always in a picture of something, it is safe to follow the law of habit-formation, and so make them from the start."

There is no general training possible. There is no such thing as disciplinary value of studies. Nothing can be taught merely with the idea of helping in general, and, therefore, nothing should be taught unless it has a definite use in itself.

Again, apply this same law to our personal conduct. "There is no way of becoming self-controlled except by to-day, to-morrow, and all the days, in each conflict controlling oneself. There is no possibility of gaining general accuracy, and thoroughness, except by seeking accuracy in every situation, by trying to be thorough in every task, by being accurate and thorough rather than slipshod and mediocre, whenever the choice is offered. No one becomes honest save by telling the truth, or trustworthy save by fulfilling each obligation he

accepts. No one may win the spirit of love and service who does not, day by day, and hour by hour, do each act of kindness and help which chance puts in his way, or his own thoughtfulness can discover. The mind does not give something for nothing. The price of a disciplined intellect and will is eternal vigilance in the formation of habits."

Rules of Habit Formation.

Professor James gives the great laws under which we can launch New Habits, and strengthen, or break off, Old Ones.

1. In acquiring a New Habit, or leaving off an Old One, we must take care to *commence with as strong an initiative as possible*. Reinforce the right motives and surroundings, and put just as many obstacles as you can in the way of the old ones. If it deals with the body, use the muscles you wish to make active. If the Will, use it. If an evil habit, do not run within the slightest possible range of the temptation. Change surroundings, break off companions, make the break absolute, not partial, and incomplete. Stamp the new ideal into the mind strongly, and so vigorously that it remains fastened there, and even crops up at times when no need occurs. This is the point in pledge-signing, in oath-taking, in going before God's Altar for impressiveness, etc. It makes a strong and powerful initiative; it stamps in a vivid, never-dying, ineffaceable impression. With this new Ideal, it will be the height of courage, not of cowardice, to run away from the forbidden field, the place of strong temptation.

2. His second maxim is, "*Never suffer an Exception to occur, until the new Habit is securely rooted in your life*. Each lapse is the unwinding of the ball of twine. It is important that you never allow a single slip to occur. Every gain on the wrong side undoes the effect of many more conquests on the right side of the war." So, too, in strengthening a habit already formed. Use it constantly, not occasionally; systematically, not with breaks.

3. Another potent rule is, "Use every Emotional Prompting to *act on your New Resolution*, and seize the first opportunity for so doing. Have no hesitation, or wavering." Act quickly, before you doubt your power. "He who hesitates is lost." Completely surrender yourself to the certainty that you will never, never, never fail in your resolution. Remember that every resolve you make, every good impulse thought of, but not acted upon, every intention to do good, or to help the poor, or to make some sacrifice, every motive that ends simply and solely in the pious wish, does infinite harm. There is a certain warm abode, proverbially paved with good intentions. Thousands of good intentions unfulfilled, stimuli unreacted to, diminish our resolution, decrease our will and self-reliance, precisely as unused muscles, which become soft and flabby.

4. Thus note his last advice. "Don't preach too much to your pupils, or abound in good talk in the abstract. Lie in wait, rather, for the practical opportunities, and thus at one operation get your pupils both to think, and feel, and do. The strokes of behavior are what give the new set to the character." It is thus the action that is the main thing. He cites the pathetic instance of Darwin, who utterly lost all appreciation of art, poetry, music, painting, etc., through total application to facts of science. We pave our lives with good intentions of what "we intend to do some day, when we have time."

Elements of Moral Training.

The training of Character is correspondingly complex. Useful instincts must be given a chance to exercise themselves and become habits. Harmful instinctive responses must be inhibited through lack of stimulus, through the substitution of desirable ones, or through actual resultant discomfort, says Thorndike.

We would urge that every teacher of children, parent or professional teacher, read carefully Miss Harrison's valuable *STUDY OF CHILD NATURE*, since it contains so much in Chapters II., III., and IV. of pregnant suggestion and definite statement as to the training and significance of Habit. She shows how the little things of life, such, for example, as "plain living and high thinking," such as "luxurious surroundings," and "indulgence in condiments and pastry," such as "pride in dress and looks"; in fact, she shows how all even the most insignificant points of environment, count strongly in the making of Character.

Cultivation of Doing.

To children of action the schools have been in the past, least well-adapted. Children often complain of school, that there is nothing to do; boys, who apparently get little within school, learn quickly and surely in the world of business and industry; students who could not manage their college studies, become eminent managers of men.

Here are some suggestions:

Mere Manual Activity.—Doing, in order to understand better. Things in connection with the lessons—maps (drawn, modelled, relief, clay, pulp, colors, etc.) objects referred to in lessons (of paper, wood, metal, or on paper, drawn or painted), Symbols, Schemes, Outlines, Written Work in general.

Personal Habits.—Cleanliness, Neatness, Order, Punctuality, Dress, Politeness, Gentleness of Voice and Manner, Manliness, Courage, Kindness, Pity and Love for all Animals, etc.

Moral or Ethical Habits.—Duty to Fellowmen. Honesty, Truthfulness, Honor, Purity, Soberness, Sobriety, Unselfishness, Laws of the Land, Ideal of the Spirit of the Laws, Health Regulations, etc.

Habits of Duty to God and Religious Obligations.—Observation of the Lord's Day, of Worship (public and daily morning and evening, private), of Thanksgiving, of Holy Communion, of Giving, of Temperate Language, avoidance of even the least forms of Oaths or Swearing, etc.

It is the province and duty of the Teacher to enquire how these teachings are practically fulfilled in the doing, to suggest ideals for fulfilment—positive, not negative. "Do this good thing" is far better than "Do not do this bad one." James says, "Everything that a man can avoid under the notion that it is bad, he may also avoid under the notion that something else is good." Cultivate the good side—high ideals. "He whose life is based upon the word 'no,' who tells the truth because a lie is wicked—is in an inferior situation in every respect to what he would be if the love of truth and magnanimity possessed him from the outset." It is James' "expulsive power of the higher emotion."

QUESTIONS FOR STUDY AND DISCUSSION.

1. On what three things does the Value of Teaching depend?
2. For what purpose is all Teaching?
3. On what does Memory-training depend?
4. What are the Laws of Memory?
5. What Rules are given for Verbal Memory?
6. What is Reasoning? Explain.
7. What is the value of the use of Types?
8. What is said about Forgetting?
9. For what should Verbal Memoriter Work be used?
10. Why is Written-Answer-Work to be demanded?
11. What is said of Question-and-Answer books, and of the Catechism?
12. What is said of Habit-formation?
13. What are the Rules for Habit-formation?
14. What are the Rules for Memory training?
15. By what means can the Doing Side be cultivated?

SYLLABUS OF CHAPTER XVI.

THE WILL AND THE CHARACTER

SUGGESTED READING:

EDUCATION IN RELIGION AND MORALS, *Coe*.
THE SUNDAY SCHOOL TEACHER, *Hodges*.
UNCONSCIOUS TUITION, *Huntington*.

SUMMARY.

Will and Judgment born in the Storm and Stress Period. Will arises when Intellect and Reason are ripe to guide it.

Stubbornness is *not* strong Will; but weak Will. Prompt decision, the habit of meeting and doing unpleasant things, make Will.

Yielding to Appetites weakens Will, such as (*a*) Vicious Feeding; (*b*) Perfumery; (*c*) Praise; (*d*) Pride, etc.

Self-denial is as primary and essential a principle in Life as Self-assertion.

Desire is Impulse plus Appetite.

Will is trained by (1) forcing Deliberation; (2) Desiring that the Higher Appetite shall prevail over the Lower one.

One kind of Willing is higher than another kind, *i.e.*, Thinking is higher than Walking, etc.

Training Judgment. Reasoning is going from the Known to the Unknown, through other Known facts; reaching Beliefs through Beliefs. It is *not mere* Association of Ideas, as animals have.

So to train Will and Reasoning, train (1) to think, to weigh, to deliberate; (2) To rule out, so far as can be, Personal Considerations, likes and dislikes.

Education is Will-training, *i.e.*, Character-forming; *i.e.*, Bundles of Habits, of Action.

Christianity is Social Service; not merely Knowing and Thinking; but Living the Life.

Thus "Every Lesson must function in Doing" in the present-day life of the pupil.

Effect of Music on Will. Important as Opening March and Service.
Grown-up Hymn Books unsuited to Youngest Children.

A School can be "directed" and ruled entirely and best by Music,
rather than by Bell or Voice.

Intellect, Feeling, and Will, though inter-related, are never equally
strong at any one time.

One is uppermost and other two are in abeyance at any moment.

Never "break" the Will, always Train it. A broken Will is far worse
than a broken leg or arm. Handicaps more in life.

The "Call" of the Teacher. Best Definition is Thring's: "A Teacher
is one who has Liberty enough, and Time enough, and Heart
enough, and Head enough, to be a Master in the Kingdom of
Life."

CHAPTER XVI.

THE WILL AND THE CHARACTER

The Training of the Will.

We have noted that the Stress and Storm time sees the birth of two new factors, most influential for future good or evil; Will and Judgment. Hitherto, the child's life has been chiefly one of Feeling, guided as he has been almost blindly by Emotions and Impulses. He has not had the light of Intellect to guide him. Will has not been dominant, perhaps chiefly because Intellect and Reason have not been there to stir it. He has been wisely held in check by Divine Providence, until development fitted him to care for himself. Animal Instinct has protected him. He has been practically an animal; now he becomes a man, with Intellect and Will in the ascendancy. The Will must be trained, rather than broken. This is done, more or less consciously, by the presentation of vivid examples that hold and attract the mind, and bestir action. Prompt decision, the habit of doing unpleasant things the moment we see them in our judgment to be right, without risking long deliberation and hesitation; the resolve never to break IDEALS, nor suffer an exception to a noble conception, such things in life soon go to form a strong, decisive Will. Stubbornness is not strong Will, but the contrary; a Will too weak to do what is right and proper.

It is a significant fact that Froebel, in his EDUCATION OF MAN, refers to the weakening of Will by indulgence of appetites, especially by stimulating and highly seasoned food.

He even states that nine-tenths of intemperate drinking begins, not in grief, and destitution, but in vicious feeding.

Miss Harrison, in her *STUDY OF CHILD-NATURE*, speaks of the weakening power of indulgence in perfumery, resulting in lowered ideals. She points out also the harmful effect of injudicious praise of a child's curls and cheeks, rather than actions and beauty of conduct.

She adds significantly: "Even our Sunday Schools, with their prizes, and exhibitions, and sensational programmes, are not exempt from the crime. I have seen the Holy Easter festival so celebrated by Sunday Schools that, so far as its effects upon the younger children were concerned, they might each one as well have been given a glass of intoxicating liquor, so upset was their digestion, so excited their brains, so demoralized their unused emotions. Need I speak of the relish side of the dress of children? John Ruskin, the great apostle of the beautiful, claims that no ornament is beautiful which has not a use."

Self-denial is as true and essential a principle of life as is self-assertion. "Without self-surrender and self-sacrifice, nobody could be a person at all. To become a person, one must both affirm and deny himself. One involves the other. They are not totally different things. They are diverse aspects of the same thing. They belong together as indissolubly as the two sides of the board do. To get we must also give, to advance we must surrender, to gain we must lose, to attain we must resign. From the nature of things, life means choice and selection, and every positive choice negatives all other possibilities. Every choice runs a line of cleavage through the entire universe. If I take this, I give up that."

Desire and Will.

Desire really means Impulse plus Appetite, the instinctive cravings of the animal system demanding satisfaction. The Impulses, the Desires, form appetites. Competing Desires,

or rather competing motives, are presented to a child. The Will is trained by, first, causing a child to deliberate, and, secondly, causing him to desire that the lower motives shall be ruled by the higher, until this principle becomes more and more the basis of his life.

Choice and Decision.

There is, moreover, the difference of value in Willing. One kind of Willing is higher than another. As Professor James puts it: "Writing is higher than walking, thinking is higher than writing, deciding higher than thinking, deciding 'no' higher than deciding 'yes'—at least, the man who passes from one of these activities to another will usually say that, each later one involved a greater element of inner work than the earlier ones, even though the total heat given out, or the foot-pounds expended by the organism, may be less. Just how to conceive this inner work physiologically is yet possible; but psychologically we all know what the word means. We need a particular spur, or effort, to start us upon inner work; it tires us to sustain it; and, when long sustained, we know how easily we lapse. When I speak of 'energizing,' and its rates and levels and sources, I mean, therefore, our inner as well as our outer work."

Training the Judgment.

The child tends to believe what first comes into his mind, no matter from what source; and, as he has not rational power of reasoning, he is both credulous and incredulous. He has nothing to guide him in deciding what he ought to believe. What reason does for the small child is to cause him to abandon beliefs that are plainly at variance with his experience. "Reasoning, then, is the act of going from the known to the unknown through other beliefs, of basing judgments on judgments, reaching beliefs through beliefs."

"It is *not* Association of Ideas, merely, such as animals have. This difference constitutes the main differentiation

between animals and men. Animals go on from idea to idea, without seeing the end in-view, without thinking or reasoning about it. One idea calls up the next, and so on. It is not a mental picture, or image, or concept, with the animal; rather an impulse, or instinct. Reasoning only seems at times to lead to false conclusions, because one or more of the starting points, the premises, we call them, is false and incorrect. If we saw 'all around' the subject, all sides of it truly, we would not differ in reasoning. Wrong theories may lead to false assumptions, and so sidetrack reasoning."

Two things must, therefore, be done to train the reasoning or judging power of your pupils. (1) Train them to think, to reason, to weigh sides, not "jumping at hasty conclusions"; but "thinking twice, before speaking once." Very soon this becomes a fixed habit, that will go on through life, making a quiet, deliberate type of mind. (2) Educate so as to lessen, so far as you can, the power of personal considerations, individual likes and dislikes in selecting the premises on which they base their decisions. Create in them such a love of the Truth, the Right Side, the Just, as will be able to overcome the personal equation. We believe what we *want* to believe. That is, we obstinately persist in holding up the attractive, though wrong, idea before the mind; and, at the same time, as stubbornly set our faces, like flints, to the admission of the true and right notions.

Education as Character-Building is Will-Training, if "the purpose of religious education is to build up a character for the best," and Character is a bundle of habits, that is, a bundle of repeated actions, and action is Willing. The only way to obtain force of Character is to secure it by definite training of the Will.

Brotherhood means social service. No one will go to Heaven alone; no one will save himself alone. The whole idea of Christianity and of the Gospel is Service. Now Ser-

vice cannot be learned by precept, by sermons, by intellectual mandates. Christian living can only be learned by Christian doing; and Christian character, *i.e.*, Christian habits, must be done and lived, day by day, if the child is to be a real Christian, that is, a Christ man. "If a man does what is useful and right, he will soon gain proper ideas of social efficiency, and of morals. If he learns to do the right thing in a thousand particular situations, he will, so far as he is capable, gain the power to see what act a new situation demands." As Thorndike puts it: "There is no way of becoming self-controlled except by to-day, to-morrow, and all the days in each conflict, controlling one's self. No one becomes honest save by telling the truth, or trustworthy save by fulfilling each obligation which he accepts. No one may win the spirit of love and service, who does not, day by day, and hour by hour, do each act of kindness and help which chance puts in his way, or his own thoughtfulness can discover. The mind does not give something for nothing. The price of a disciplined intellect and will is eternal vigilance in the formation of habits."

Every Lesson Must Function in Doing.

The Application of the principles behind the definition as the building up of a "character efficient for the best" means that *every* lesson taught in the Day School or the Sunday School must function in the daily present-day life of the scholar. It is not a lesson of principles and precepts for some far-off day in life, but it is a lesson of application to the daily life between Sundays, to the life before *next* Sunday. It means that the teacher should deliberately supply outlets for self-activity, opportunities for service, applications of the lesson to the child's own personal conduct in honesty, truthfulness, purity, and right-mindedness. There may be any amount of "Education" in the old sense of knowledge, without the slightest result in the building of Christian character.

Character, therefore, is being, not talking; is living, not knowing.

The Effect of Music on the Will.

Much has been written on this subject. James, in his lecture on the Value of Psychology, deals with it very fully. It is well recognized in the treatment of the insane. A recent opera in New York had to be taken off the stage entirely because of the effect upon the musicians, players, and the audience.

According to Miss Lee: It is wonderful to notice the effect of music on children; they respond so unconsciously, but so unmistakably.

The vigorous entrance march, played not too fast, with well-marked beat and simple theme, will generate in the children a mood of briskness and order. The change of music to a slower and softer tone, and then to silence, will change the "feeling-tone" of the children themselves, and it will not be necessary to call for "silence," for the piano has "spoken," and they have responded. The piano "speaks" so much more effectively, unobtrusively, and impersonally, than superintendent or bell, that it is well in our Primary Sunday School to minimize our order "from the desk," and let the piano, with its double chord, tell the children to stand up and sit down.

The ideal children's hymn-book has yet to be written. Grown-up people's hymn-books contain little that is appropriate to our "Infant Sunday School," though that little is often very good. Hymns for little children must be quite short, in an easy metre, free from difficult words, phrases, or inversions, simple and unified in thought, and, if possible, involving some kind of refrain. Hymns should be, for little children, a joyous expression of feeling. Therefore the singing of them should be a pleasure, and not a labour. They should be permeated with religious feeling; they are hymns,

not songs; they are, in most cases, prayers sung to God. As such, then, they must be treated. A quieting gesture every now and then will remind the children not to "shout."

In almost every School there will be some pupils whose hearts will respond to good music. A certain school within our acquaintance, appreciating this, turns it to a fine and subtle use by giving an appropriate music *motif* of two or three bars, mostly taken from the Oratorios, to each of the Psalms that are used for recitation. These are quickly learned and recognized by the School, and are played before the recitation of each Psalm in lieu of other announcement.

The same school frequently uses some Wagnerian *motifs* to cover the diminishing hum at the close of the lesson, and as calls to order.

Inter-relation of Intellect, Feeling, and Will.

As Gordy puts it: "Although intellect, sensibility, and will, are but different names for the one mind, as feeling, and willing and knowing, there is scarcely a moment in our waking hours when we are not doing all three at the same time. Examine our minds whenever we will, we shall find ourselves knowing, and generally feeling, and thinking, and willing. Nevertheless, we cannot know intensely, and feel or will intensely, at the same time; or feel intensely, and know or will intensely, at the same time.

"The practical rules which are based upon this law are so evident that it is needless to enlarge upon them. You know that when your pupils are amused, they do not study much, because amusement—a pleasurable feeling—is a hindrance to that concentration of mind which we call study-knowing.

"Notwithstanding this opposition, there is an interdependence of knowing, feeling, and willing. When you hurt your hand—feeling—you know that you hurt it, and you try to relieve the pain—willing."

Will-Breaking.

James and Trumbull both inveigh against the pernicious idea that the way to correct faults was to break the Will. A broken will is about as useless as a broken bow. The child with a broken will is handicapped more than by one arm, or one leg in the struggle of life. Without a will of some kind, good or bad, there can be no progress. There are thousands of weak-willed men in this world to-day, who have their parents to blame for a failure in business and in life. Better let the child's will be bad, rather than broken. Fortunately, there is no necessity for its remaining bad, any more than for its being broken. It is for the teacher and the parent to avoid this fatality by cautious training.

The "Call" of the Teacher.

A passing word may not be amiss, at the conclusion of this training course to teachers, as to their divine call and special privilege to work in God's Vineyard. The best definition of the function of the teacher has been given by Thring: "A Teacher is one who has Liberty enough, and Time enough, and Heart enough, and Head enough, to be a Master in the Kingdom of Life." "A Master in the Kingdom of Life"—think of it! The most important work in the entire Church to-day is the work of the Sunday School Teacher. If one had to take a choice (thank God, we do not!) between closing the doors of the Church for a season, or closing the doors of the Sunday School, we would judge the Sunday School of greater importance. Someone has remarked that we of the clergy stand in the pulpit. We have before us in the congregation an assembly of bottles. Some of these bottles are corked, and some are uncorked; some have wide necks, and some have narrow ones. We stand and sprinkle over them a sponge filled with hyssop and water. The corked bottles are those who are either dull mentally or physically—they receive nothing. The narrow-necked, uncorked bottles, drink

in a few drops here and there, but only a few. They are either inattentive, or too young, or too indifferent, or the preacher talks over their heads. The wide-necked, uncorked bottles, are eager to drink in all that they can, but even they miss much. None of the bottles are filled. A great many drops fall between the bottles and are wasted. The Teacher is the one who takes each bottle individually, and places it under the faucet, and turns on the water and fills the bottle. In the Mission Field, to-day, and in the Church at home, it is the individual Teacher who counts for the most.

Liberty Enough.

There is the freedom to teach what one believes. The Sunday School is no place for teachers who have not settled their own doubts. It is no place for destructive criticism. It is the place for constructive criticism. It is the place for sound doctrine in the foundations of belief. "The prophet should give no uncertain sound," and so the Sunday School Teacher must be one of positive conviction; and those points of scholarship that are proved, and on which educators universally agree, have their place in the Sunday School only in positive teaching. There is plenty that is sure and settled in the Faith to build up character. We have no need to draw on platitudes of scholarship, or tread uncertain ground.

Time Enough.

There is the opportunity for sufficient and proper study and preparation; for the personal acquaintance with the children by frequent calling upon them in their homes; for, at least, three hours a week of solid study. Three things every Teacher who is worthy of her calling should undertake: Three hours a week for study; two hours a week for calling, and one hour a week for the Teacher-Training Class. Work that is worth doing for God at all, is worth doing well. As Drawbridge says: "In those Sunday Schools where little or nothing is expected of the teachers, they get bored, and soon

leave. And their classes have usually anticipated their departure. Where the ideal is a high one, and the leader of the school is an enthusiast, the teachers discover that teaching is very interesting. Their pupils simultaneously begin to appreciate Sunday School. It is a very great mistake to have a low ideal for those whom one would influence, on the ground that it is easy to expect too much from them. The fact is, that people always endeavor to rise to one's estimate of them, and they respond to a high ideal much more readily than to a low one. There is much more heroism and self-sacrifice in human nature than pessimists suppose. That is a mean and foolish proverb which says: 'Blessed is he that expecteth nothing, for he will not be disappointed.' Those who expect most of their fellows are the ones least disappointed in them."

Heart Enough.

There is the personal element of sympathy, and love, without which no Teacher can be a success. It is "the smile that won't come off." It is the quality that Dean Hodges calls Cheerfulness. In his little brochure on *THE SUNDAY SCHOOL TEACHER*, he says, "The good teacher has a bright face. All good Christians are good-looking. The teacher, who represents the Christian religion, ought of all people to have a cheerful countenance. That is a vital part of his instruction. St. Paul showed his profound knowledge of human nature when he enjoined those who show mercy to do it with cheerfulness. He knew very well how the long face, the sombre manner, the artificial pathos and piety of some benevolent persons, spoil their gifts. There is a look in the faces of some of the people who are seen in electric cars carrying limp-covered Bibles under their arms, which is, of itself, an argument against the Christian religion. The natural man, beholding such disciples, says within himself, 'From this religion, good Lord, deliver us.' It is true that the warning, 'Be not righteous overmuch,' is written in the book of Eccle-

siastes, which is not the best book in the Bible. If we take righteousness to mean simple, interior goodness, it is not possible to be righteous overmuch. Nobody can be too good. It is quite possible, however, to be righteous overmuch in the matter of expression. There is an oppressive goodness which defeats its own purposes. It is highly desirable, in order to give effective instruction, that the Sunday School Teacher be a human being, and the children ought to be informed of that encouraging fact by the teacher's behavior."

Head Enough.

There is the wide, collateral study which goes beyond the paltry preparation of the individual lesson, and reaches out to the widest and broadest phases of a ripened Education. One cannot know too much about any subject, and there is probably no line of Education where teachers seem so afraid to know any more than they will need to teach in a particular lesson hour, as the Sunday School. If one is teaching the Life of our Blessed Lord, it is not enough to read the meagre Teachers' Notes, which, at the best, only serve as crutches for lame teachers; one should read each week two or more of the many excellent lives of Christ. No two men have ever viewed the Master from the same viewpoint. No two have ever written duplicate biographies. Each one tells something new. Just as the same landscape looks different from varying mountains, so the lesson topic should be viewed from many standpoints. Therefore, read Stalker, and Farrar, and Geikie, and Edersheim, and Andrews, and Dawson. Dip into each of them. Read between times. Use odd moments. Cultivate the hungering and thirsting after knowledge. Once get the Vision, and the Study becomes absorbing. There is time for it—plenty of time in everyone's life—time snatched from the wasted moments, from the light gossip, from the bridge-whist, from the idle novel, from the too much sleep, and God's work is worthy of it all.

QUESTIONS FOR STUDY AND DISCUSSION.

1. When are Will and Judgment born?
2. What is Stubbornness?
3. How is yielding to appetite weakening to Will?
4. What is said of Self-denial?
5. How is Will trained?
6. How is one kind of Willing higher than another kind?
7. What is Reasoning?
8. How do we develop Reasoning?
9. What is Education, in terms of Will?
10. What is Christianity, in terms of Action?
11. What Maxim follows regarding the teaching of a lesson?
12. Discuss effects of Music on the Will.
13. What can you say of the interrelation of Intellect, Feeling, and Will?
14. What is the danger of a "broken" Will?
15. State the best definition of a Teacher.

List of Reference Books Suggested

THOSE MARKED WITH DAGGER (†) ARE ESSENTIAL TO A FULL KNOWLEDGE OF THIS COURSE. THOSE MARKED WITH STAR (*) ARE ESPECIALLY HELPFUL AND ILLUMINATING.

NOTE.—All these books may be secured through the New York Sunday School Commission, Inc., 416 Lafayette Street, New York; The Young Churchman Co., Milwaukee, Wis.; or any other book retailer.

I.—THE TEACHER'S WORK.

UNCONSCIOUS TUITION. *Huntington*. Flanagan. 15 cts.
THE SUNDAY SCHOOL TEACHER. *Hodges*. S. S. Commission. 10 cts.
CHARACTER BUILDING. *C. S. Coler*. Hinds & Noble. \$1.00.
THE MAKING OF CHARACTER. *MacCunn*. Macmillan. \$1.25.

II.—PROCESS OF MIND GROWTH.

†*TALKS TO TEACHERS. *Prof. William James*. Holt. \$1.50.
*THE NEW PSYCHOLOGY. *Prof. Gordy*. Hinds & Noble. \$1.25.
*BRAIN AND PERSONALITY. *W. H. Thompson*. Dodd, Mead. \$1.20.
THE PEDAGOGICAL BIBLE SCHOOL. *Samuel B. Haslett*. Revell. \$1.25.
*THE STUDY OF CHILDREN. *Dr. Francis Warner*. Macmillan. \$1.00.
†*A STUDY IN CHILD NATURE. *Elizabeth Harrison*. Chic. Kindergarten Co. \$1.00.
†*CHILDHOOD. *Mrs. Birney*. \$1.00.
*THE MIND OF A CHILD. *Ennis Richmond*. Longmans. \$1.00.
*CHILD NATURE AND CHILD NURTURE. *Prof. E. P. St. John*. Pilgrim Press. 50 cts.
†*THE BOY PROBLEM. *Rev. Wm. B. Forbush*. Pilgrim Press. \$1.00.
ADOLESCENCE. *Stanley Hall*. 2 vols. Scribner's, \$7.50.
*THE PSYCHOLOGY OF RELIGION. *Prof. Starbuck*. Scribner's. \$1.50.
†*THE SPIRITUAL LIFE. *Geo. A. Coe, Ph.D.* Revell. \$1.35.
A MODERN STUDY OF CONSCIENCE. *Rev. Oliver Huckel*. Winston Press. 75 cts.
*THE TRAINING OF THE YOUNG IN LAWS OF SEX. *Rev. E. Lyttleton*. Longmans. 75 cts.

THE VIR SERIES. The Vir Pub. Co. \$1.00 each.

*MAKING MEN AND WOMEN. *Miss Robinson*. Eaton & Mains. 75 cts.

EDUCATION IN RELIGION AND MORALS. *Geo. A. Coe, Ph.D.* Revell. \$1.35.

UP THROUGH CHILDHOOD. *Prof. Geo. A. Hubbell*. Putnams. \$1.50.

III.—THE LESSON.

†*THE TEACHING OF BIBLE CLASSES. *Edwin E. See*. International Y. M. C. A. Paper, 40 cts.

*ADULT CLASS STUDY. *Prof. Irving Wood*. Pilgrim Press. 75 cts.

ADULT CLASSES. *Prof. Wood*. Pilgrim Press. Paper, 25 cts.

†*HOW TO CONDUCT THE RECITATION. *Chas. McMurry*. Flanagan, 15c.

IV.—RELIGIOUS PEDAGOGY.

*RELIGIOUS EDUCATION. *Rev. W. W. Smith, M.D.* The Young Churchman Co. \$2.00.

†*A PRIMER ON TEACHING. *Prof. Adams*. T. & T. Clark. Scribner's. 25 cts.

ELEMENTS OF RELIGIOUS PEDAGOGY. *Prof. F. L. Pattee*. Eaton & Mains. 75 cts.

†*HAND WORK IN THE SUNDAY SCHOOL. *Littlefield*. S. S. Commission. \$1.00.

†*PICTURES AND PICTURE WORK. *Dr. Walter L. Hervey*. Revell. 35c.

*STORIES AND STORY TELLING. *Prof. E. P. St. John*. Pilgrim Press. 50 cts.

STORY TELLING. *Edna Lyman*. McClurg. \$1.00.

†*HOW TO INTEREST. *Rev. Wm. C. Mutch*. S. S. Commission. 15c.

†*THE ART OF SECURING ATTENTION. *J. J. Fitch*. Flanagan. 15c.

†*HOW TO HOLD ATTENTION. *Prof. Hughes*. Barnes, 50c.

†*HOW TO KEEP ORDER. *Prof. Hughes*. Flanagan, 15c.

†*THE ART OF QUESTIONING. *J. J. Fitch*. Flanagan, 15c.

†*HOW TO QUESTION. *Prof. H. H. Horne*. Pilgrim Press. 3 cts.

*HOW TO TRAIN THE MEMORY. *Quick*. Barnes, 15c.

JOHN PLOUGHMAN'S TALKS. *Spurgeon*. Funk & Wagnalls. 12 cts.

*GLIMPSES THROUGH LIFE'S WINDOWS. *Miller*. Altamus Pub. Co. 50 cts.

FIVE-MINUTE OBJECT SERMONS. *Sylvanus Stall*. Vir Pub. Co. \$1.00.

LEGENDS OF THE PATRIARCHS AND PROPHETS. *Rev. S. Baring-Gould*.

*A BOOK OF GOLDEN DEEDS. *Yonge*. Macmillan. \$1.00.

WONDER BOOK. *N. Hawthorne*. Altamus. 50 cts.

†*MANUAL WORK FOR THE SUNDAY SCHOOL. *Sexton*. The Young Churchman Co. 75 cts.

HISTORY OF ENGLAND. *Macauley*. Harpers. \$1.25.

SILAS MARNER. *George Eliot*. Altamus. 50 cts.

*FINGER POSTS TO CHILDREN'S READING. *Taylor*. McClurg. \$1.00.

*WHAT SHALL A YOUNG GIRL READ? *Mgt. Sangster*. S. S. Times Co.
50 cts.

V.—GRADING THE SUNDAY SCHOOL.

†*THE CHURCHMAN'S MANUAL OF SUNDAY SCHOOL METHODS. *Rev.*
A. A. Butler, D.D. Y. C. Co. \$1.00.

†*THE SUNDAY SCHOOL OF TODAY. *Rev. W. W. Smith*. Revell. \$1.25.

THE MODERN SUNDAY SCHOOL. *Rev. H. E. Cope*. Revell. \$1.00.

THE ORGANIZED SUNDAY SCHOOL. *Axtell*. The Cumberland Press.
50 cts.

THE OUTLINE OF A BIBLE SCHOOL CURRICULUM. *Prof. Pease*. Uni-
versity of Chicago Press. \$1.50.

THE GRADED SUNDAY SCHOOL. *Rev. Henry Meyer*. Eaton & Mains.
75 cts.

VI.—HISTORY OF RELIGIOUS EDUCATION.

EDUCATION OF MAN. *Froebel*. Appleton. \$1.50.

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